

by that great Judge, the apprehension where-
of promoted the Patriarchs liberation, their
pleasure flowing from no motive, but from
the dreadfulness of God. Pharoahs better
and greater then Joseph; so that for their
freedom he Tacitely instructs, for glorify-
ing their God, Rather then his person, for
smoothing his stern countenance; and chan-
ging his austere style and language to a more
amicable mean, in Friendship, Advice, and
provision, still exalting God, in giving them
thorne in the Flesh, to remember their
guiltiness toward him their Brother, (with
respect unto their Fathers Gray-hairs, and
base revenge unto his innocent childnesse,
and all, as if God had been unconcern'd there-
(n)whose Feet they hurt with Fetters, he was
aid in Jorn, Psal. 105.18. And should we dive
into the Bottom of all those irregularities,
that are in the World through Lust, into the
source of those oppressions streaming from
Avarice, into the cause of that Blasphemy,
Atheism, Hypocrisie, Prophaness, we behold
Heart-contemning of the Patience, Love, Au-
thority, and Severity of God, will be found
to be the spring & the rise of all, most as those
in the parable, preferring pleasure, profit, a
yoke of Oxen, to the rich inheritance to be
possessed, if abiding in our Heavenly Fathers
house, dutifullly in Childlike, that is, rever-
end

rend deportment, whereas with the Prodigal, our affections are upon *Wantons*, in respect of whom, that rich patrimony is accounted beggerly and poor, yet because of *Shame, and Conscience*, or some such self-ethos wil not permit us to shake off all obligation and honour, we cover the *Post-board* of heaven disesteem, with the *silver Dross* of respectib expressions, coming up close, with the younger Son, and calling *God Father*, as due veneration towards him, were in our Affections, which is but adding iniquity unto our Sin.

For *Glory* will not lurk, lest it shoues, loose its name, being always desirous to shine, to be seen, to be discern'd and known; whence some will have this word *Glory* pdy equivalent to *Celebrat*, desiring to have that word *Doxa* so translated, not nakedly beholding, but frequently speaking of him, who in we would *Glorifie*, glory being a certain *Logo*, a *Sun*, which cannot long, if at all, be hid, or the *Lamp*, and *Firmament* of some eminent essence or being, the observer whereof, haeing on serious cogitation imbib'd Honourable conceptions, enlargeth upon its beauty and Lustre, that others may *Regard*, Revanche may *Like*, and *Love*, the *Vertue*, & *Persche* under his *Elogie*, and *Commendam* among men.

Prod. It is the Glory of riches to be spent, of the
in sun to be shining, it is our duty, to be dis-
isoursing, for making famous the Industri-
-cium, the Wise, the Just, the COURAGEOUS, and
-those who are VIRTUOUS in any sort, that God
-ationay be glorifi'd in, and for their accomplish-
-hements: How much more then, is he himself
-ectio be declaimed upon, who accomplisheth
- them therewith, giving to each one, some
- singular gift; forming Excellency from that
- in boundlesse store, of all great, good gifts, he
-icity hath intirely in, and from himself, indepen-
-ent of all others? for if the light be Glori-
-ous, transmitted through the diaphanous, or
-ous transparent glas, and thereupon calked of;
- howeight not the Suns beautifull, and beaming
- oryody to be infinitely more admited, whence
- we that light unweariedly, unwastingly comes,
- ebed on which hourly, minutly and constant-
- who it depends? Our lips are apt enough
- ligo, move, towards grandizing our Fa-
-miliors, Friends and Benefactors, thanking,
- ining being gratefull toward them; But they
- have chiefly to be employed, in consigning the
- notory of such relives to him, who hath the
- auours of all in his hand, and hath touched
- vanele with his own finger, for inclining
- rs hem towards acts of kindesse, and Mercy,
- monious, in our impoverish'd condition. Isra-
- els

els remove from Egypt is a deed where God often Glories, resolving to have it to he from generation to generation, that the prises of the Lord might be shown to Generations to come, Psal. 78. 4. And though othe demand, what shall we eat? or what shall we drink? If we Quere, what shall we rend unto the Lord for all his Benefits? of Nature, of Grace, of Fortune, for our Bodieies which are warmed with his wool, for our Houses, which stand upon his ground, what shall before the world, advance the reputation of our Heavenly Father.

This is the *Homage*, the blessing, we oug with as Children, both to begin and end the Day withal, other creatures from the lofty Firmament, to the Flowry mead, from the twin springing Star to the shineing Glow-worm, celad brating as with open mouth, and lifted their Hands, Gods glory, in the skilfulness of the Wisdome, wherein they are created, and in His, and by our bodies, we magnifie not the Lord, For the same purpose, and for his continual effluxes of Love, Help, and Tendernesse, by us the Father is not Gloriſ'd; then shall the insensible condemn the rational creatures, gratitude being to lively drawed upon, and seen in the face and image of every visible thing, towards their maker, that shone

er and vapors, are said to *bless*, that is, *exalt* to the Name of God, according to their kind, pr Nature, and degree; how much more is it *incumbent* upon us, to shew forth the wondrous works he hath done for the Children of Men, both in words and deeds. and both with heart and tongue; both with Feet and hands that is, with all the Faculties both of Soul and Body?

Shall the *Red-sea* be dried up? Shall *Pharaoh* be drowned; and *Moses* and the Children of *Israel* not sing unto the Lord?

Shall *Abraham's* servant so readily meet with *Rebekah*, and *Ruth* fall into the fields of *Boaz*, to the advantage of the whole Permition, and its Allies, the tongue appointed for expression only suffice from uttering, *Taste and see that God is good*, while all the other members are heated, with the thoughts of the love, and Glory? Our Father not abiding in Heaven, as unconcern'd in us, but Methodically placing these mercies, then and there to accost; the Astonishment whereof, should so religiously affect, that the Toy labour undergone, in the pursuit of things unnecessary, and convenient, Convenient and delectable, delectable, and lasting, lasting and durable, advertising, ought so to be virtuat with holy, and hearty gratulations, that the very *Fumes*

from our pores, should as it were *Notifie*, to the *Air*, to our cloaths, our cordial resent-
ment of the good things given, which should not there fist, but from our Tongue ascend, as *Noahs* sacrifice, as incense to the nostrils of *God*, as a sweet smelling Savor in *prosperity, plenty, pleasure*, not abating, but consuming us, the more with the zeal of his *Name and House*.

Make search into those Offals, whereof the worldling doth boast, and *Glory*; and in the longest day, they are not to be named when *God*, and our Fathers Furniture sounds in the ear; to that degree of no-
thingness, is this transient *Bubble*, of world-
ly *Fame*, to be reduc'd, that if with *St. Paul* we be own'd, and call'd *Servants of the most high God*, which yet was *Melchisedec* in Title, shewing the way of *Salvation*, which *Jacob* long waited for; we with him ought to discharge the *Herald*, and not suffer so particularly, so vain gloriously to have truth to be told of our selves. The conceit of *Glory* here, being but *Varnish*, but skin deep and so *Inglorious*, that in all ages a greatest *Glory*, Mortals could, or can be capable of, is not to *Glory*. Families, Parts, Offices, Children, Houses, Lands, Friends, *Bar* being all casted, or boxed up, in the substance for

ie, to of Years, Months and Days, as the Moon
sent shall disappear, being carried away in these
which of themselves consuming, must needs
gues infect what ever is contained in their bow-
els. Had we seen the *Prodigal* vapouring,
in sprukenesse, neatnesse, and plenty, how
wholesome had that advice been; *Glory non
al o
in uncertain riches*: and how saving had it
been if followed? Had we seen the *Rich
Churle*, in his ruffes, and under his stately
canopies, had it not been well done to have
said. *Be rich in good works*? that hungry
Lazarus may glorifie God on your behalf:
and had it not been much better, had he em-
brac'd the *Admonition*?

We find *Alexander* surnamed great, from
his sword and successse: but Death a more da-
ring Monarch took him captive by a little
poysone, enflaming him to that degree of
Scorn, that his stinking Corps was drodded
upon by his own Mother; that while he
sought to conquer all the world, he was made
to ly above the earth, no corner of the world
having any so great in charity, as to offer him
a grave. How soon got God glory when
Herod godded, gave him not the *Glory*? It
being truly the *Glory* of God who is our
Father, and the parts and parcels of praise
for this and the other favour that are (when

compacted together) the materials whereof
that crown of Fame is made, which is given
to us his Children, while that which we
give to, or take from one another in com-
mendation, as *Air* from us vanisheth into
Air about us, the last falling down in shew-
of plagues, and vengeance, to our sham-
and Eternal reproach: But if pent up in the
Heart, by applauding our selves, when
Tickled by others *Plaudit*, it infects and
rots, breedeth snakes and worms torment-
ing to all Eternity; for though we should
be in vulgar estimation *Crowned*, or *Sainted*,
and by providence both *Enriched* and *Nobi-
lisated*, still it is to be remembred, we are
Mortal, and must passe hence and that shoul-
ly too, unto the Fathers exacter Inquest.

Eye the fountain of Mans life, the Heart,
whence all his Acts must come; and where
in is he to be accounted of? It is the dr-
root of his strength, the date of his life, be-
ing written thereon, which though it Glo-
riously lift up it self, it's but *Flesh*, Isa. 40
6. and that's but *Grasse*, and all the good-
nesse thereof as the flower of the Field; dur-
ing its Shining, its Dying, its Withering
suddenly may the one; and speedily will
the other be took away, having no strength
to resist a Blow, but must lodge (even the
higher

highest) in the common swath, with his Brethren and Fathers, the Burial place of Kings, saying even to them, *Here must you dwell.* But what should it he lifted up for? Because thence proceed *Evil thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousnesse, Wickednesse, Deceit, Lasciviousnesse, an evil Eye, Blasphemy, Pride, Foolishnesse*, Mark 7. 21. In which words, one sagaciously observeth, the breach of all the ten Commandments to be contained. *Pride and Folly* against the first, *Blasphemy* against the second and third, *an Evil eye*, *Yobi* against the fourth; all these in one Heart against the law, contrary to the fifth, *Particularlly, Murthers*, against the sixth; *Adultery*, against the seventh: *Thefts*, against the eighth; *Wickednesse*, against the ninth, *an evil Eye* against the tenth. The erection of such a crest, the strutting of such a *Blackamoor*, shal be as the going up of smoke, which cometh down in scattering winds, as vapours at the setting Sun, which as *Dew* may cool, and refresh, but the morning heat shal dry and scorch it so much the more. No question but *Dives's* pains, famine, and want in Hell, is the Bitterer, that here he fared *delicately* every day & *Achithophels* pains increase: When the greatness of his *Wisdom* is reflected

Surely *Men of Low Degree* are *Vanitie*,
Men of High Degree are *alye*, saith the Pro-
phet, who Knew both Conditions, Psal. 6-
9. Putting it out of *Doubt*, enforcing in-
credulity it self to believe it. in the wor-
~~SVRELY~~, the one cannot *Help Himself*,
the other is oft *Deceived* by himself: the
one is vain in his *Speaking*, the other in his
Doing: the one *Vainly* wisheth for A-
bundance of the things of this life, the other
by *Lyes*, and *Injustice*, *vainly* gather-
heaps of them together. But as *Vanity* shall
they passe, and as a *Lye* shall they at last be
found, both confessing the Truth, *In in, Who*
shall we say; or, how shall we clear our selvs
God hath found out our iniquitie, Ge. 44. 16.

S E C T. II.

But if you ask, How we may more parti-
cularly glorifie God, even our *Father*? It
answered, By Magnifying of his Name for
Revealing of his *Son*. We consider his Pat-
ernity, which being the Funde of our Son-
ship, we must look where Father-hood be-
gun, which being in his Son, our Meditati-
on must thence Emerge. The prophet once
said, To whom is the Arm of the *Lord Re-*
vealed Isa. 53. 1. meaning *Christ*, Now to
which

which of you is he not Revealed ? O that
 you might believe this Report ! that *Many*
Propriets, and Kings, and Righteous, have
 desired to see those things , and hear those
 things that you hear, and see, and have not
 seen them. Just *Lot, Righteous Noah, Faith-*
full Abraham, Holy David, saw those dayes
 of the Son of God : its true ; But at Di-
 stance, in *Types, visions, Figures, in Faith,*
 as we seen noon in the morning. But now hath
 God spoken to us by his Son, *Heb. 1.* Know-
 est thou not that Christ is risen from the
 Dead? Received up into glory , to receive
 gifts for men? Hast thou not Tasted of his
 Body and Blood in the Symbols of Bread
 and Wine ? Do'st not know his Body was
 broken for thee ? If this be, Thou art greater
 in the Kingdom of Heaven, that is in the
 Clear Gospel-dispensation, then was John the
 Baptist: God hiding much of this from him,
 both Wise and Prudent , Revealing them
 now to Babes , from whose Mouth Praise
 should Arise . Even because this seemed
 good in our Fathers sight: therefore should
 not each say, *Father, I thank thee ? Matt.*
11. 26. Shall the News be this day , (*this*
Sermon, this Communion, in this promise) is
 born to you a Saviour, called the Son of the
 highest, the Image of the invisible God, which
 is Christ the Lord: and shal we not with the

Jewis~~s~~shepherds glorifie God, saying Thank
be to God for this his unspeakable gift.

The blind men called, Jesus thou Son of
David: But we may, can, and dare, and dare
call, Jesus thou Son of God, have mercie upon
us. The Angel would not tell Manoah
his name, Jud. 13. 18. How wonderfully
hath our Father Loved us, say these Time But
wherein he hath made known his own
Name, and his Sons too, with a Charge 19.
hear him? Matt. 17. 5. And let that greatest
Lesson his Son taught us, as Children an~~g~~
Younger Brethren [*Our Father which art*
in Heaven, hallowed be thy Name] be now
learned, be now got by Heart. For is there
Consolation found in Prayer? Is there Ease
in confessing sin? Is there joy at the Appre-
hension of Death? Is there hope of rest in
the Grave? and flowes it not from the Mani-
festation of the Son of God unto the poor
World? Who when he was Revealed unto
Paul, How did the Churches of Judea and
that were in Christ glorifie God, Gal. 1. 24. I believe, said the Eunuch, that Jesus
Christ is the Son of God, And went on his
way rejoicing, Acts 8. 40. in that be~~all~~
lief, Reading, to fortifie that Faith, and Rejoicing
in the understanding of the Thing and
Read, before Hard, but now Clear, Jesus God
being Known.

It adds to the honour of a Father, if same
report his good agreement with his Son,
and Children. It was a stain to *Noab*, and
part of his punishment, the cursing of his
son; *Jacob* in discontent apprehended his
good Name would be made to stink be-
cause of the bloodinesse of his two Sons:
But glory be to our Father, say we, who is
owet no dittance, but one with his Son, *Job. 1.*
get. 9. yea to Glorious, so ineffable is the near-
nesse of the intimacy, that to his greater
Glory, the *Dul pate* of the unbelieving
world, cannot reach it, apprehend it, nor
enclose into give it Credit. It is now a pu-
ttering Theme to report; it shall be a thorny
Subject, and they shall grant it when they
shall behold this Son in his *Fathers Glory*,
Mat. 16. 27. not like it, but exactly the same
where hopelesse Sorrow shal fill their now
thporting Souls, beholding that despised one
in the *Glory of the Father*, which is ever
inseparable from the Fathers nature, confe-
quently the Son must be one with him, the
Father being always in the Son, Eternally
begetting, the Son ever in the Father, Eter-
nally begotten, one in knowledge always, in
Re Honour equal, in Worship inseparable,
and in love and affection indissolvable, the
God-head, and the fulnesse thereof, being in
both

both alike : yet so, that the one is not the other, but both the one and the other, One

Which Unity to deny, yet prese with th
Alcoron, glory not in the wealth of the world
 Or practise with the Jew at or before mea
Blessed art thou Lord, our God, who hast pro
duced bread for us out of the Earth, is but to
 blast the glory of our Fathers Truth ; And
 make him a lyar like unto our selves: for do
 not both they and we read, that the Lor
 rained upon Sodom: & Gomorrah, Brimston
 and Fire from the Lord; that is, the Father
 from the Son, Gen. 19. 24. find we no
Daniel obtesting ? O our God, hear the pray
er of thy servant, for the Lords sake Dan. 9. 17. that is for Christ's sake he appearing
 this word *Lord*, as the form of the fourth
 which is as the Son of God ? Dan. 3. 24. We cannot fully comprehend this, it's true
 we know not all the intricacies in its work
 ing, nor ought we to attempt at it: the old
 of us being but very young, time cannot lea
 us this lesson exactly but Eternity shal cle
 all doubts. Until which, ask no more, I add
 I demand, how the thoughts of thy unbeliev
 be formed in thy own Soul ? how thou bo
 thoughts are uttered by the tongue ? How e
 that tongue through the air conveys the post
 words to me, why incredulity is attested do

For if these be inscrutably mysterious, shall
not God get the Glory of his testimony, in
thy acquiescence; Except the inexpressible
identity he hath with his Son, be made as
clear to thy thick capacity, as the image of
thy Face in a mirrour, which yet may and
doth occasion many dark and brain-perplex-
ing riddles before all objections can be an-
swered; and their answer yet gives no sa-
tisfaction to the Sceptick, Nice Inquisitive
and Curious?

In the faith of this Doctrine we must
live: and proceeding forward in our sub-
ject, we find it dishonourable for a Parent,
if his Children crouch at anothers table for
a morsel of Bread, we might infer that child
to suffer cold, and hunger at home, should he
ordinarily creep to the hearths or boards of
strangers: but contrary, to depend upon a
Fathers allowance. and in all matters
punctually to attend, to run, to call for things
wanted, conform to his place, pleasure season,
and opportunity, is a Fathers Glory so is it
additament of praise to the Glory of this our
Father, if to him, and *not to gold*, we say,
Thou art my confidence, with the Avaricious,
Hoff to him and not to the Prophets, and A-
the apostles, we say, *Undertake for me*: With the
Idolatrous, let none that would give Glory
to

to the Father, ran in pinches to the Virgin, though, as *Rachel* they may be in hard labour. For though Rome hath assigned somewhat of the *Midwifery* office, yet suspect her *Modestie* with other causes, in hindering Attendance. Go not in youth to trifling, nor in age to stealing, nor in sickness to charming, nor in hunger to cursing: but in every thing, make thy request knowne to God in thanksgiving.

The relation of child-hood endueth, for ever; and Paternity here alwayes abiding, deth: fear not then that former debauchie shall disinherit, for Faith in, and repentance before thy Father, will as with the Prodigal restore thee (if an out-cast) to the comfort of a Son; which may be in thy conscience only suspended for disobedience; and hiding thy self in *Holes*, and *Corners*, or seeking Mediators, or mediums discovering not, Fathers rigidnesse, here is wanting; which shall not be seen in thy direct Accostings, but with a pardon & mercy; care not for to morrow, but let Father careth for that; and will provide, knowing what is wanting, what is useful, what is fit for thy age and strength. One vertt, of an Ingenuous Child, is, to be patient, when under a frown: another is, to watch opportunities for reconciliation; and a third vertt,

to leave the pains of breeding, education, ali-
ment and other necessaries to his Father;
and as Sons we may expect it from him we
rest of, whereas to flee, or keep away, is
highly disrespectfull, and under such dan-
gerous Problems, as, *What shall I do?* Make
true use of that *Response*, said to be given
that Monk, who being cogitabund about
the condition of a Kingdom, If its good Ed-
ward named the *Saint*, or *Confessor*, should
dye, was answered in a vision, *That the
Kingdom of England belonged to God himself,
who will provide it a King at his pleasure, first
notching the Man for carping care: and
ext encouraging the sad, that God would
look after his own. If evil thoughts arise in
my heart, remember thou art his Son; and
in that relation build the house of thy con-
fidence, abiding with the great Provedi-
or.*

The Devil is sufficiently nimble, of his
own accord, to attend Man in his exigence;
but wonderfully agile, when called upon for
help in extremity; yet can neither give
you Raw, nor Brick, yet take both Soul, and Bo-
dy, for his hire. Is it not better to condemn
that Bandog, (though he preferd to the whole
world) and whether our portion be large, or
sweet, bitter, or gaudy, or plain, sadning
or

DOXOLOGIA;
or cheering, to addresse to Heaven with all
holy reverence, Gods affection towards us in
producing what we see in earth, Sea, and
Heaven; and his two hands, of mercy and
omnipotence, holding forth the same thing
we desire, viz. *Peace, Wealth, and Entertainment*, if as children we cast our
then upon him, whence *concord, content, plenty, comfort, and settlement*, do originate
all other wayes contributing solely to *shame and
dread, poverty, pangs, terror, and uncertainty*: for long the *thief* shall not be concealed,
Murther is not always hid, the *perjur'd tongue* wants not its own night-stabbing
tings, the *cheating Head-piece* its own
checks, nor he who repairs to the *Saints*, his own
doubts, nor he that with *Saul* goeth through
the *Witch of Endor*, his own trembling
not he who curseth, his own terrors: Our
oft times, for greater conviction, saying
mento execrations which might be instan-
ed in nearer hand then *Spain*. But Accogoo
of that, to spare all, in the straight of *Gibraltar* it's
a *Tower* being builded; and the expences
contracted for being deny'd, the *Magicians*
gave it to the *Fiends* in wrath, since there
none inhabits there; And its known by the
name of, the *Devils mansion*. Such dangerous
effects being always the issue, where *Satan* hath

with called to Agent or officiat ought to cultivate
ards the mind and irritat, that is, to provoke the
, a heart, in straits, to fervent, holy and hearty
y a prayer, which not only furnisheth, but stor-
hingh up consolations, firm, durable, and last-
d Eng.

Moreover, it is a cause of endearment be-
tween wixt parents and children, and honourable
mannato Fathers, when their Offspring, candid-
sh and innoffensively act or stand before them.
tai some ingenuity was in *Esau*, that he purpo-
ced not to kill his Brother, untill the dayes
e past mourning for his Father were over. Some-
-stribing there was like this, moved *Absalom* to
owil *Abner*, when from court: Yea *Cain* hid *A-*
s, well possibly upon this score, that *Adam*
th should not be grieved at the sight of his
ing murthered Son. Hence then, to beautifie
Our Father in Heaven's good name, that he
g may be by the World accounted worthy of
an veneration, in binding our selves to this
cc good behaviour, is a child-like conversation.
al It's said the men of *Sodom* were sinners be-
fore the Lord, Gen. 13. 13. Not that the
Men of *Shinar* were behind his back; But
whereas other bordering Cities had in their
finning, basffulness and shame: and if un-
clean, leaped not over the pale, or hedge of
nature, those of *Sodom* boldly professed their
filthy

filthy purpose, old and young in down tip
tearins crying, Bring out these Men that
may know them. When the eye is beholden
the Preacher, when the hand is on the til
the body sitting in the Sanctuary, the knee
bent in the oratory, then for the heart to
frisking after this, and the other vanity
transgression: and conjecture thy Father
saying as *Abasurus*, will be force my daug
ter, (i. e.) his Soul, his Neighbour, his
Acquaintance, by seeking objects, laying the
Example: and provoking to misbehavior
in the House? The House, the place, the
Duty, the person heightning the affront:

O the stupendious debauchry of such
Hectors in this way of revelling before the
face of our dreadful Lord! being proud of
their strength, for sin, and iniquity; of the
night, to Drink strong Drink, if not going
in with *Absalom*, in the sight of the Sun
yet in its light, can boast of their going if
reiterating their past sordidnesse, in this same
way of talking: The Strange Woman a
while, looking upon them as greater sin
gers to God and Modesty than her self and
she after eating of that stolen bread, wiped
her mouth, that no vestige of impurity ap
pears about her, *Pro. 30. 20.* when you
both of them may reflect upon that of the
Proph

Prophet, Thy walls are before me, Isa. 49.16: that is, thy bed, thy board, thy curtains, thy heart, is continually under my eye: stand in awe therefore, and sin not, in not tasting, not touching, not handling what is distastefull to thy Father, the Father of purity.

Scoffing *Lucian* made the shadows of Fathermen their accusers, when they appeared before Hell's judges; these being best acquainted with their wayes, as ever withing them from the womb: but, in sad earnest, how great shall be the conviction of such malaperts, when the great Justiciary shall have evidenc'd their iniquity, by sothe air that gave them breath, the Sun that gave them light, the bed that gave them��, and the like; but shall say himself, *were of thine heart with thee?* 2 Kings 5.26. Did not my eyes try thee? that is, were they not upon thee when thou didst all this? So that Women must be covered, that is, now more fainly arrayed, because of the Angels, (which is strange why it may not be literally understood) ought not a decorum to be observed, self and conscience to institute Laws, digests, for wiprules against maleversation, conjuring it self for exact performance, not only in the light, when put in the dark, that the Father beholding of howardly behaviour with plianceness to his prop

instructions abroad, and reverence to his person at home, may remunerat this honouring of him, with sensible comforts and visible blessings, inducing the most obstinate and lawcile, to more shame-fac^t carriage, in, and before his awful countenance and sight. Certainly, young *Cicero*, taking in large draughts in the sight of his abstemious Father, put his otherwise-confident parent to a blush as ashamed of his Sons intemperance, beholding him as a stain with a blot, upon the pure Cambrick of his own repute. So do such, to speak after the manner of Men, who offer indignity to the grandeur of heaven, in not only tipling in the dark, but will swear, swagger, that they transgress in broad day, but (*pardon our expression, it is the Prophet's*) will spue in the face of God, filling their tables full and vomit, *Isa. 28. 8.* to the defilement of their own Glory, *Hab. 2. 16* that is, their esteeming

For if we eat, or drink, if we play, strive, worke, we are enjoynd to do all for the Glory of God, *1 Cor. 10. 31*. The Whits aimed at, the winking with our eyes, for the more precise hitting the point of the designed project, ought to be ultimately Glory, if we offend not The Pharisees by goeing to the Synagogue, by reading Scripture, by long praying, & M

to him intended to Spin a robe of renown unto themselves, or Forge a stirrup for their own advance, that with more refi'd disdain, they might trample upon their betters, when fixed in the saddle of vulgar vain-glory, for Religious and devout. Antartick to whose motion mov'd our Saviour, For see thou tell no man, was his charge to conf the cleansed Lepor, apprehending lest himself as Man, and not as God, should other-
wise have had the Honour of the cure. The contentions that were in the World, during Christ's abode upon earth, the Litigiousness of this age, under plenty of his Doctrine proceeds mainly from that blad-
at ider of conceit, we have blown up within ourselves, to that degree of stiffness, that spake touch not one another without Rarling: all and that again maketh us rebound from the each other, with a disturbing noyce, I
tear night say *unholy*, since by catching and driving at, and for our own Glory, credit & Praise, to cock it, and crow it, brave dat, and carry it away; the Glory of our God pros trod under foot, and the worth of his preceable Gospel much impared, to the offendement of his sacred Majesty in the Apprehensions of those without, yea about us. & More suitable to Christianity, was the tem-
per

per of *Mary*, daughter to *Charles* the fifth, Empresse to *Maximilian* of Germany, who gave in a shield two *M*'s interwoven, signifying her own and her Husbands name, with this Devise, *Sola spes mea*; as if her hopes, confidence, her desired rest, had been bottom'd upon, and founded in, and crowned with, her Lord and Husband's affection, Majesty, and Worth, the Royalty of her own great extract not considered, except as inconsiderable in the Symbole: yet lest the World should mistake, on the other side was effigied *three Crowns*, for *Castile*, *Arragon*, and the *Empire*; but above a rainbow, a great one, embellish'd with eight stars, to represent the eight Beatitudes, Mat. 5. with *Sola spes mea*; as it all her Husbands Glory, by which she had her's, being under storms and tempests were to wash away: But that crown of blessednesse above the clouds, whence other crowns came, had been her sole support, stiffe and consolation. Much may be here possessed of that which is Glory in the Worlds estimat, but all must be laid (as the *Elders Crowns*) at the throne of God, in the exaltation of his name, power and mercy, *Revel. 4 10* for giving good things to us poor mortals, worthy at best of no power and

er, of no honour, being of our selves of no account. Somewhat like this it must be which moveth the *Grand Negus'es*, or Emperours of the *Abyssins*, in their progresses which are as it should seem troublousmely frequent, not staying three days in one town) to lodge usually in tents, except they be near a *Church*, or *Monastery*: for to these they turn in by custome, God being therein served, and his law studied; and therefore not to be neglected, insinuating thereby, themselves to be bettered in parts, and their honour more to be augmented in esteem; lately so well understood by one of them, that dividing his vast revenue into three portions, appointed one for his own *Family*, the next for the *Church*, the third for poor *Orphans*, abating the deformity of impure wastefulnesse, concluding his grandour not diminished by this expence, nor the lustre of his glory to be ecclipted, by sheltering in places, and with *Persons*, separate for devotion: But rather more beamingly to circulat throughout the World, Studying discreetly, loyally to support what by law, both he and his predecessors were engaged to do, (viz.) that every place visited by his, or their *Majesties*, order was taken for observing, and worshipping of one only *God*, one *faith*,

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one Law; and to uphold the Christian and Apostolick Church, as if in these *Forts*, not in their *Forces*, stood the strength of their *Diadem*, *Government* and *Glory* of the silver *Crofts*, wore by them as the scepter by other princes. The continuance of which custome, among a people so Martial, gently enforceth the giving credit to the deduction, or somewhat similary thereunto.



SECT. III.

But what *Acts* are those of ours, that chiefly and principally conduce to the bringing of this *Glory* of our Fathers about even by all wayes, explodding Partne and Sharers of his *Glory*? First it is so sole a thing that it cannot be parcell'd out, or retail'd to any, though never so excellent in themselves, or eminently gifted aboves others. It is a proper thing, that albeit he be queatheth to others, Honour, Wealth, Wit, yea, part of his Authority and power, yet his *Glory* he will not give to another, that is, except to his *Son* and *Spirit*, who are not another, but indeed himself, Isa. 48. Whence glory to the Father, Son, and *Holy Ghost*, secludeth all from *Glory*, which had a beginning, as all beings, the Trinity excepted, had.

Wh

Why Rome hath blotted out the second commandment from the ten in many Books, I have no leisure to inquire; Or for what cause a distinction is framed, between *worshipping of Idols and Images*: The one being lawfull, as She teacheth; yet not as gods, but Representers & Remembancers of him: the other altogether unjust. Which difference I imagine should hardly secure a whore from the sin of adultery, if by her applyed to her Accusers. For we may believe She took not the *Adulterer* for her husband, but only imbraced him, may be, as her Husbands dear intimate and acquaintance; and because She found, she remembred Him most thereby. For if an *Image* get worship, in Reason as well as in Religion, that *Image* is made an *Idol* of, and the sin of *Idolatry* not avoided by the force of that sliue distinction; All worshipping of Creatures being discharged by that *Caveat*, and *Prohibition* against *Worshipping of Angels*, as disjoyning from the head, Col. 2. 18. In whom only, because we are to trust, are we only to pray: for since our *Faith* is only placed in *God*, on him are we solely to call; and by consequence, he properly is to have the *Glory* of what ever is acquir-ed by that *Faith*.

What could be in the mind of that learned, and great Cardinal Bellarmine, to end with a large Volumne of Disputes, with *Laus pro Deo, Virginique Materi Maria* (i. e.) Glory be to God, and to the Virgin Mary, who know not: for if at his first girding about his sword, to encounter all Hereticks, that is, taking up his pen to confuse that which he called Heresy, He asked wisdom of God as he ought, *James. 1. 5.* Gratitude ought then to have prompted him, to have given something more then half the Glory, to the *Mother of all good Gifts, and Author of every perfect donation:* And the nature of the *Holy Eucharist* being here handled in those debates in which we Sacramentally participate of our Saviours Blood, it ought to have been Reflected upon, that when he Sheathed it, he Trode the Wine-press alone, and of all the people there were none with him, *Isa. 63. 3.* Therefore neither to Men nor to Women, but to himself ought the Glory of his Achievement to be ascribed. He of Bearn was better advised, who being Counselle to call upon the *Virgine Mary*, in a strait; in three repeated, *Thine, O Lord, is the Kingdom, Power, and Glory, for ever. Amen.* *Flat*

Let us come to Visions, and Revelations, how warily doth *S. Paul* expresse himself

self, about one Caught up to the third Heaven, accounting it not convenient to be expressly plain (lest either he should be putted up, or men should think of him above what they ought?) 2 Cor. 12. 1. Being Jealous both of himself, and others, clearing how self-denyingly, even ravished Saints ought to be in Raptures, though true; lest insignificant and pore-blind man, fix his thoughts upon one so Exalted, forgetting that God who made the *Exaltation*. Hence may be inferred, that if any lift up Paul to the right hand of God, by making him in any sort a Redeemer, raiseth up that humble Apostle many degrees higher, then his own Modesty will allow, nay or his parts deserve, since the Kingdom must go, with the Glory of God, dominion and power is attributed truly to him, who is who was, and who is to come, in the glory of the Father.

Let therefore a religious Modesty, be the virtue wherein we may exercise our selves: Knowing that our boasting before God, leadeth us of any benefit we could procure in officiating for him, our very prayers being thereby turned into Sin. And because Flattery is said to be the Companion of prosperous Adventures, let others behold our infirmities, lest they think of us above what

what we are : which *Renunciation* shall
really be found as the effectuall means of du-
able Commendation; worldly glory, which
many strives after, Flying fastest as a sh-
adow, from such who most violently pur-
sue it, fawning oft upon none more, then them
who loath her Embraces. And if we lo-
ok to be known publickly to men to Fast, &
disfigured Faces, Sad countenances, demure-
not to say Surly, Behaviour is it not evide-
nt both with God, and Man, that we lose a
reward of Fame, which is their desired re-
ward that so behave? But if Fortunately pur-
chased through deeper dissimulation from
Man, what is it more then the glory of a
flower of the grass, withering when fairest,
and being nearest to Rottenesse, when most
Beautifully spred? Or if more solid, then
like dry timber, aptest to burn: Or if yet
porous, how suddenly shal it be melted, shiv-
eling upon, and vehemently scalding the
head of its vapouring wearer, which maybe
Martin the fifth give confusedly, Crowning
Mитres, Coronels, Swords, Scepters, Canthe-
Globes, in a flame, with this motto on
Embleme, *Sic omnis Mundi gloria*; the
greatest Earthly Transcendency passing in
way as smoak, and its most Radiant Light
to be clouded with dissolution.

How fond a folly is it then for poor
Man, For the Wise Man, to glory in his Wis-
dom, the Mighty Man in his Might, the
Rich Man in his Riches? Jer. 9. 23. since
they are all so fleet, that a Morning and a
Night may transport them into the land of
Nod, we beholding the motion. It is our
wisdom to know this, and to conform early
to that Knowledge, lest terminating in, and
bounded by our selves we become in opposi-
tion to the first open Fools. Unitive Mystical,
or true wisdom, being then most comfort-
able when its the product of ignorance (par-
don the expression) by the Minds receding
from the things seen, or known, inclining
to behold the resplendent, and inscrutable
Rayes, Beaming from the depth of the wis-
dom of God, which a Straw, a Flower, a
Cloud, a Wawe, a Dog, a Mouse, a Bird,
shall so Document us in, that our Richest
Conceits, Briskest Notions, Finest appre-
hensions, we have about the existence of
things, shall be disdainfully undervalued, and
Ca the Almighty only be reputed wise.

The vexitious anxieties, wherewith the
best furnished Soul is Harassed, in glean-
ing up those loose observations, and leaving
those pennies, in the multitude whereof the
Vaunter boasts, with those Thorny Questi-
ons,

ons, and troublesome thoughts, which
doubts about clearing and keeping Starts
into the Head and Heart: Are Symptomes
of that anguish the Breast shall be tortur'd
by, when either of these (*Being set up in
the place of God*) shall Dagon-like, be made
to Fall, and want their principal parts, for
his support who confided in them, as *Achi-
thophel* and *Nabal*; excellently portray'd
who being short of the great *Alexander*
vertæ, are Recorded in the Sacred and
eternal Record, for desperate and peevish
Fools. For that Conquerer was great and
Mighty in this Observe that after great sick-
nesse ~~Attestid~~ Himself to be nothing the Worse
the grief, weaknesse, pain, thereof lesson-
ing him, not to have too high imaginati-
ons of himself or of his triumphs: and reall
a tertian Ague, a lent Fever, will discove-
better what we are, and what likely we
shall be, then the clearest perspective of
our healthfullest collections ever did re-
present to our curious search.

A wise-conceited *Thraso*, a *Parisian Doc-
tor*, having accutely answered a Theological
problem, was so foolishly tickled with his
own solution, that he proudly and sinf-
ully flaunted, *Should an Angel come from
Heaven, he could not answer better*: But
next morning, could not have answered the

pla

plain question, *What is your Name?* being found witlesse, senselesse; and remained an idiot unto Death. How many wise hath God made fools? and how many rich hath he made poor? and how many mighty hath he made weak? by young Daniels, little Davids, yea by thieving hands, small sparks, dull heads, and shallow pated *that no flesh should glory in his presence.*

While *Job* made his steps in butter, he as a true Son promoted *Gods Glory* in his daily sacrifice, and converse: but not only then, but sitting on ashes, and scraping with potshards, by silent suffering, did he work out his task. did he bear his chastisement laid upon him by *God*. If the rich be impoverished, the strong weakened, opportunity is offered, as by an after game, for redeeming both to *God*, and themselves, that which had been lost, in more august amplitude, by laying their hand upon their mouth, not complaining for the punishment of sin, *Lam 3. 39.* To turn again, to brawl, to fight, as it would be unprofitable, so here it would be undutiful, since this Father doth not willingly afflict the *Children of Men*. The people hindered *Saul*, we read not of *Jonathans* contending with his Father to eschew death. *Abraham* stretched forth his hand to slay his son, then

then about thirtie years old, there being without Resistance. May not a little Hunger, a short Thirst, an ieksome sicknesse, be endur'd without Bumbast talking, or Irreverent Discontentednesse; Since cramming Meathewfull Goblets, soft Downs, hath not excited in many dayes to one *Halleluiah?* Here maie a Virtue of Necessity, and what cannot be *Psalm* Shook off, do not dare by strugling to be delivered from: Or if Abundance hath Meantiv'd to Holy Exultation, and behold Scision city, as an armed man cometh; loose nappes the benefite of Prayers, and Tears, an *on* dependency, by *lying*, by *Perjury*, by *Fitabut* *ing*, to remove the Rod of that which the Soul calls Affliction. For the thoughts Insoylucing to these; perswads to the forsaking of Vertue, to the Neglecting of the Soule, Contemning of *God*: and as in Sea-sicknesse during the storm continuing, there is no Cabin wherein Help or Ease is to be found; this *is* neither shal these shifts, nor such as these put accommodate them with Settlement, an *what* Fixednesse in the things desired.

The Brevity of these Disasters may Influeunce for the Endurance. *Lazarus* Hunging endurend not long: *God*, whom he Trusted o Shining out of Darknesse so comfortablye that an offered exchange of Conditions and with

ng with, and for the Glory of the purple, and
the Fare of the Rich Glutton, had, like
the Redemption of a Brothers Soul for
money, ceased, that is, been contemned for
ever. Call therefore upon the Lord in Di-
cresse; and as he hath answered others, so
mane will reply, and set thy feet in a large place,
Psal. 118. 5. Giving Liberty, that is, Room
to the Impotent Man, to Walk, and
Leap, and praise his Name. For this Evil is
Scism from Him, not from the dust, and at the time
he appointed he will say to it, Remove and go
amond: Nothing being of long continuance
it about Heaven and Hell, his prison wherein
he puts his Run-away Servants, the cursing
soul, the disrespecting Son; the other, the
Inheritor, the Mansion house, he be-
queathes to the Dutifull, the Patient, and O-
bedient Child.

abi Who in the hardest dispensations glorifies
; his Father, not only by closing his lips,
hewout by bowing his knee, for a blessing upon
, and what he Feels, even to smart : as one when
vehemently troubled with the Gout, cryed,
In Lord, I thank thee, Lord, I thank thee ; mak-
ingong that Sanctified chastisement, pregnantly
st to prove his Son-ship, Correction being to
blye endured even to Severity, in the Spieen
ons and Rancour of a Parents passion. God, in
with whom

whom is no Fury, nor pleasure in the punishing of Men, is more to be respected, who Ma laying on his rod; which bringeth sorrow, in us untruly, very oft the *fruits of righteousness*, and mild behaviour, *Heb. 12. 8.* a servant should always do, were we equally sollicitous for grace to profit under it, as we are imp carefull to be rid of it. Nay not in this, but even also in more secunde smiling, and prosperious adventures, are we to magnifie our Father, craving his benediction for management thereof: As did *Abraham's* servant ^{had} praying for a discreet Wife to his Master ^{shall} Son, *Isaac* in praying for a fruitfull woman to his darling *Rebecca*; and both purchased ^{may} the supplicated blessing. Had *Simon Magus* gone to his prayers, when he went unto ^{unto} his puise, who can deny, but he might have ^{born} received the *Holy Ghost*? Yet beware th of this success in prayer ferment not in the bowels, causing utterance of great swelling ^{Wor} of Vanity, to the dishonouring of Gods ^{com}descendence. *Honey* was prohibited ^{the} *Jews*, in their meat-offering to the *Lord*; ^{the} *Leaven*, *Levit. 2. 11.* as being of ^{ent} sowing, fuming, frothy nature: in ^{the} mystery, discharging that pernicious ^{veir} of burning up the soul, by conclusions drawn ^{the} from the familiarity, homeliness and ^{co}consideration

confidence we have in Heaven; and Heavens
wh^o Maker: all which fervent and Hearty pray-
f^omer, with serious consults of self-unworthi-
gh^oness, because of flesh-pollution, shall pre-
-avent an approved remedy against that ex-
ollig^oress of *seperating* insolence: and *diabolick*
e a imposture, now floating over, or as scum
s, beheld upon the face of this present genera-
s^otion.

However it happen, if God should stay
n^og thee, yet trust in him: if he cover a Table,
ant and make thy cup run over, bless him; So
aste hall mercy and goodness wait upon thee.
on if a thorn, or trouble in the flesh befall you,
ch may against it: if it continue, rejoice under
M^ort, complain never of thy Fathers severity;
un^o so shall thy light, as in a dark night, shine
hi^oorth, instructing others to *glorifie God*
e th^o which is in Heaven, by not turning aside af-
wa^oter the Idolatry of the heathen, the vanity
7^o the prophane, with *Saint*, to p^oay or
co^orink away their damps, that masks may
d^ouse their conscience or divert their pain-
rd^ole other calling, like *Baals Priests*, to pre-
-o^ovent their death, upon abominable idols: or
n^o a couple in *Guinee*, who being beaten by
e^o their *Fetich*, or god, which yet to their
dra^one was but a brittle Tyle, to expiat their
co^oisdemeanour, & procure his countenance,
den

after the offering of a Heⁿ, joynly supplic^{ed} he
ted his Syleship, in these words, *Me Cusa* and
Me Cusa; in our language *Make me good*; Ki
my author, who saw it, bath expounded them.
He who is seen to repair zealously the
and setting his resolute Fore-head against the
ataquies, that would detard from holy pur-
poses of adhering unto God, shall, in the
Name of the Lord, destroy them all. Pray by
ing, perswading the Jew to cry, *Abba* then
Gentile to cry *Father*, save me, or I perish the
or, *into thy hands I commit my Soul*; prove pre-
signally effectual for advancement of God's
Honour, to the advance of the champion God's
own repute, making the converted sinnes in
to call, *Blessed is the Womb that bare thy*,
and the paps that gave thee suck, and blessed of
the Lord God of Israel, now known by the
endeavors which sent thee this day, this yeare
to me, and blessed be thy advice; and blessing
be thou who hath keep'd me this day from
sacrificing to my own dreg, and hindring
my mouth to kiss my hand, in applauding
my own industry, and commanding ^{thee} to
self, not my God, for the good things I possesse,
or the multitude of what I expect ^{the} to
enjoy.

By these things shall many Sons and
Daughters be begotten unto God, where^{tho} doin

lic the Glory of God is once more advanced,
Each of them resembling the Children of that
od; King of Saints, when the hungry shall eat of
ndethy bread, the naked be cloathed with thy
usly Flocks, the thirsty refreshed at thy bottel,
tate the clamorous in being still'd by thy par-
pulence, the contentious in being cooled with
thy reason, the slanderer in being dashed
Pray by thy check; shal not the revenue of Hea-
thens praise be enlarged, by their insisting
thereon as goodly, and enamour'd thereof,
ove present it as an ordinary text, that benevo-
Goddence may fructifie by commemoration? and
pion God himself to boast in that Man, as he did
in Job, For eating and drinking to his Glo-
rify, 1 Cor. 10.31. Yea (these being not the limits
of Due respect) whatsoever he doth, he is
t beheld to do all for that end, which shall
ye be by going to the mercat in honesty, inwea-
lessing our apparel in chastity, abiding in the
Church in gravity, in the house with inter-
ring gravity, walking the street reservedly, not ac-
ounting one glorious, because gilded, gor-
geous or dazzlingly equipag'd; But he who
is beautifi'd inwardly by grace, joy and
peace, shining as in John the Baptist, throgh
the dark Lantern of the Body, in courtesie,
affability, modesty, humility, sobriety, and
doing good works, which God hath com-
th

manded, and are profitable to Men.

There are offers made by a learned person clearing the way for communicating with mutes, deaf or dumb persons, such as are kept by the Grand Seignor, for the same purpose (viz) that by beholding them discourse rationally to each other by demonstrative signs, his Courtiers may in time decli-
much businesse in great secrecy: that Although he discovers how the knowledge they are seen to have, and admired for, may be by them acquired, by receiving of sounds by the mouth, of knowledge by the eye, their souls being within them not being unactive, lurking in the lethargy of a benum'd security; because the same organs are vitiated, nature being able to supply that in one member, or part, which she finds another defective in: it manifest, that as things Divine, by themselves are wonderfully known, so we may learn, and edifie those attentive beholders, having of our converse interlin'd with vertuous and Na-
graceful deportment, to the provoking of the Souls of Men, even Deaf, or Dumb, to ch-
scend, glorifying God, in beholding us, how in Pleasant faces at good, a rugged brow at e-
vil actings, a hand discreetly to smite, let wickednesse; and sin, that producing in them a hatred to what may offend, or occa-
sion

ion any severity in, or alteration from a
smooth countenance, the sentiments or con-
ceptions of such Souls, being (through defi-
ciency of parts) purely fixed upon, and
flowing from, what they behold in our ac-
tions and deportment: which being unperce-
nible, impure, offensive, hurtfull, they con-
clude it to be unholy, and so disgraceful to
the Creator of all things; a Father being
honoured in no one thing more then in a
concord and agreement among his Chil-
dren, in which it may be Job had none like
him in the *East*, that his Sons and Daugh-
ters feasted *vicissim*, mutually in their Bre-
threns houses, in which he had so great com-
fort that he left his Daughters, *their inho-
mogeneity among their Brethren*, Job. 42. 15.

We grant this unity among Brethren is
somewhat difficult to procure; and because
of some rotten Core in every Pomegranate
of mans constitution, harder to preserve;
Nay, the Spirit whispers somewhat tend-
ing to evidence this, in that Hypothetick
charge, *If it be possible, as much as lyeth
in you, live peaceably with all men*, Rom.
12.18. Yet let none despair; for an excel-
lent Hand in dividing the Word of Truth hath
in the immediately preceeding words found
the mean, (viz.) *Recompence to no man evill*

for evill, and provide for things honest
the sight of all Men: which when we haue
done, we have done what in us lyeth, to live
peaceably with all men; and if found impossi-
ble, we may tell our Father, I am for peace
but then they make themselves ready for the
Warr, leaving the reckoning of their in-
placable disposition upon their own heads
which yet perhaps may be lessen'd by shewing
for more garnishing Gods Honour, where
desolations he hath made in the Earth: un-
who can tell, but the hearing of what he
did upon Pharaoh, upon Sodom, upon the
Amalekites, the Philistines, upon Saul, may the
vite hands and tongues for exalting his
Glory above all the earth, pulling in the
Horns, not speaking with a stiff neck, Pl
75.5. being no longer insolent in the strenght
of their power, in a contemptuous negleg-
of others, violently and reproachfull A/
wagging their heads at serious instruction
ensforcing to sobriety of mind?

There have been seven eminently inti-
with God, and because of that Glory the
gave to him, touching the point in hand
have been ruggedly handled by Man; yett
detect the betternesse of submitting to God
in self-abhorrence, notwithstanding of sub-
limated raptures, may their lives becom-

next for example: these are *Abraham, Isaac, Jacob, Moses, Job, Isaiah and Micahab*, who in to like the most chrystalling visions of Heaven still, *simpliciter* that is, ordinarily demeaned themselves, as *peueresse then the least of Gods mercies*; and whereby for they deviated from this rule of *Glory*, or were reduced to the exact proportion, that heads the short measure of their natural stature, *sheer nothingnesse*, and ignorance, by punishments and stripes; yet holding forth to the *unbelieving World*, the irresistiblity of *the power of God*, by the infringers of his *Law*, and despisers of his *soveraignty*, in *shewing* the thunder of his power, wherewith they *uphold themselves*, and condemned rancouring *Swashbucklers*.

¶ Among other capital persons, sunk with the Weight of their own *Glory*, the great English *Woolsey* of the last age, merits an *Asterisk*: one who was the Bias swaying the Bowls of all the affairs in Christendom: a *Butchers Son*, incredibly magnificent, in *Palaces, Colledges, Houses, Building, House-keeping, Houses furnishing*, yet ascribing too much to himself, he groaned out his Soul, in the midst of Wealth, and Honour, for not giving *Glory to God*, saying *Had I been as Faithful to God, as to the King, he had not left me in my old age as the other hath.*

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So dyed he a terrible example of World
puffe, enflaming the advertent to Fortifi
with proper ammunition, against Earths br
very, that death, judgment, self-unworthi
ness, misery, hell, weaknesse, unconstan
cy, uncertainty, may still with *Philips* pag
mind him of his being *Man*, and that sud
denly his thoughts wil perish, which alone
shall establish his Grandour ; and cause his
Name continually to shine.

Glory be to the Father.

DOXO

DOXOLOGIA;
OR,
G L O R Y
T O T H E
S O N.

^{REDUCED}
TO PRACTICE;
Tolbooth-Church, May

28. 1671.

2 PETER 1: 17.

For he received from God the Father, Honour
and Glory, when there came such a voice to
him from the excellent Glory. This is my be-
loved Son in whom I am well pleased.

♦♦♦ Mong the many Legions embattled
♦ A ♦ against the Honor and authority of
♦♦♦ our Lord and Saviour, the Turk and
Jew, are most numerous, and glis-
tering: the one, in a spiteful disdain, contemns
his sublimity; the other in a cold unbelief,
are

are in expectation of one more excellent: While others not so byassed, are either altogether ignorant of him, as the *Heathen*, or by a tepid Neutrality, having no impreſſe of religion, are *Supine*, following their own frisking conceits, doing what their Souls, void of fear, finds suitable to their interest, condition, place, or parts in this subsequent discourse, we must eye all these; and in their returns, speak to them, if possible, persuadingly for giving *Glory to the Son*.

For which we insist on these Topicks: First, *Wherein the Glory of the Son consists?* Next, *How in practice to ascribe that Glory to Him?* Lastly, *Whether, or how, Men may Glory of their own before Him?*



SECT. I.

Herein we must in our conception Believe, and stand firm in the Faith of his Divinity, the chief Glory of the Son, above *Men* and *Angels*, principally being in this, that he is God, equal to, and one with the *Father*. Sonship here, not adding substance; for as we believe him to be *Man* in nature, a *Redeemer* in office, innocent in life, so also is He to be Credited, when attesting his *Godhead*. The *Baptist* called him a *Lamb*,

the

the Prophet, a Messenger; but the Disciples calls him the *True God and Eternal life*, 1 Job. 5. 20. And the Father orders him to be *Heard*, that is, *Believed*, on that score; not God simply, as *Angels or Princes* are, because Endowed with *Power*, but God over all, *Blessed for ever*, Rom. 9. 5. The first Text urged for his *Deity*, by the great *Apostle*, and to the last end of all things, Excluding all Distinctions, forged to evite the Slander of unbelief; The Words ever blessed, looking to each part of Time past, present and to come: And wholly bent upon Eternity, affirms him to be from everlasting. That same suffering in weaknesse of him, the *Man*, being no other then the power of God, he being *God*, undergoing that weaknesse of Death, as *Man*, and that power exercised by the *Wisdom of God*; That that weaknesse might be undergone and overcome, 1 Cor. 1. 24. His person being a Continent of all the *Treasures and Wisdom of God*: not Reveal'd, for he was *Man*, but *Occult* and *Hid*, Col. 2. 3. That no Flesh in point of Salvation, should Idle upon certainty of sense, but industriously Dive by Faith, and Observance, to behold the *Deity* in him; For, as shallow Rivers may conduct the Curious to the Immense Ocean: so may the Works

Works he did in *Man*, perswade to an *Sorcerous* Infallibility of the Infinity to be Found in of *him*, *God*. By words, *I will, be thou clean*; *Touching* the skin, by deeds: *Take up thy* ~~curse~~
Bed and Walk; By search: *Why Think you of the* *evil in your hearts?* Which yet they knew the
 they did, and in that particular did not *Wh*
 accuse him of *Falshood*, or *Calumnie*. *he*

Modestly he avouched his own greatness; *M*
John 8. 50. I seek not mine own Glory: Wo
there is one that seeketh and judgeth; *De Ma*
*fending himself, that as *Man* he sought no *con**
Glorie, but Obedience and Belief: yet when,
Man, God appointeth him to be glorified: one
which they not yeelding to do, he himself
is again the one that Judgeth: For having Aut
received glory from the Father, he cometh in the
*Glorious in his *A*ctings, expecting to be rewar*
ced, and there he is one that Seeketh: and the
*if Neither of these be granted, there is *and**
Moses that seeketh my Glory, and judgeth
you for your disrespect unto that wherein was
*my Glory is Founded, which lyeth in this *Scr**
*that before *Abraham* was, I Am: Before *Chr**
denoting time past; I Am, the present: all
*past, and Future, not being in the *Deity*: *sta**
*he sayes not, *I was*, but, *I am*, meaning him and*
*self to be *God*.* *Per*

If his *Miracles* be conceived to flow from the
 Sorcery,

an Sorcery , yet his fulfilling of the Prophets
d in of God , who before hand spake of what he
an ; should Do , and what he should Suffer , might
thy cause at least an Inquisition after the Verity
you of this Proposal : all being accomplished to
new the very Manner of his Death and Buriall ;
not Why should he distrust them , when they
shew what he shall be . (viz .) The
esse Man who is Gods fellow ? Zecha . 13 . 7 .
ory . Words discovering the Union of God and
De Man in him : Neither did Moses a Servant ,
t no conduct the people over Jordan into Cana-
henn , but one Jesus or Joshua (the Name is
ed one) Figuring , that none but Jesus , God
and Man , a Son , is to be Followed , as
wing Authorized by the Father , to fix our abode
met in the Land of Rest Above . The Eunuch
e re wanted not competent knowlege of God , but
and the Savirg one , since Christs Revelation , he
is and not clearly , untill he believed , that Je-
suses Christ was the Son of God , which belief
eren was wrought by heedfull observance of those
his Scriptures , delineating the draughts of
for Christs sufferings to the unbyassed , and In-
telligent . The Seers seeing but darkly , and
ity at a distance , were not understood . Flesh
him and Blood Revealed not his Son-ship unto
Peter : but after the Rising from the Dead ,
from that Christ behaved to suffer , was not a se-
cret

cret, and proclaimed as a necessarie Truth, in
perfection of knowledge being in and by
him ; As God acquir'd by man.

He is that *Word which was from the begin-*
ning, and from that beginning was with God, and
and not after, and so with him in it, that Fa-
he was God, as he is, John 1. 1. One and
One, Truth of Truth, Life of Life, Glor- Lo
of Glory : The Image of the Invisible God, At
Col. 1. 15. God being in himself invisible, wh-
that is, the Father, but he, as the Son tru in
Represents the Father visibly, as the word the
spoken doth represent the sentiments of the Di-
Soul Audibly, so he Reveals that God whom we
we cannot with eyes behold. Yea, neare to
then the Instance given, the Son, being the Beg-
Essence of the Begetter, from whom the Begetter
gotten is not parted, not divided, the Fa- ly a
ther being in Him, and He in the Father, or
All that the Father hath, being the Sons: with
For, saith he, All Mine are Thine, and eve-
Thine are Mine. The nativity of this Son not
having in it a Tremendous Mistery ; no wh-
known, yet believed ; not understood, yor !
Comfort had by it, the Union haying in last
Nativitie, expressing posterior to that high plic
that it were Anathema to say, this is the one. O
then, this is the other : the generation being He
Like of Like, a Motion from the Father Flow Ra-

uth, ing, yet retained by Him, He communicating
d by his own Essence to the Son, conserving
the same, Impassibly, Indivisibly, in him-
self. A Man, its true he was: yet then, He
God and the Father was one: He laid, *I and the*
Father, being Names of different things, *Am*
one, therefore one Name. *God, Jehovah,*
Lord; One, professing Identity of Nature;
God, Am, excluding Time, from having Flux,
ible, when this Begun, there being nothing where-
in there is a Discrepancy, yet, *I and the Fa-*
ther, are Diversifi'd, yet *One* Discovers no
f the Distinction: and confutes the Existency of
two Gods, There being no Medium or mean
to Sense, Reason, or Faith, between the
Begetting of the Son of God, and the Ex-
istence of God the Father: Each being ful-
lly and together in Either; without intervall
or space: Neither subsisting in themselves
without the Other, Hence, the Son is the
everlasting Father, Isa. 9.6. Which could
not be, had he not from Eternity been,
which Eternity must pertain to the Father,
or then the Son were not Everlasting; Ever-
lastingnesse, or Eternity, Admitting no Du-
plication or Doubling.

God is known to have as many Sons, as
He hath Creatures, He is called Father of the
Rain, Job 38. 28. Giving it a Formative
power

power, to Refresh and Fructifie the Ground Ma
Yet to separate his Transcendency of whom dea
we speak, from the Energy with which o
ther productions are endowed; He is calle Cal
the only Begotten Son, that is, Only begot
ten in the beginning, clearing the Confus
nancy betwixt the Old and New Testament by t
yet with this Difference; The Heavens an Gre
the Earth Were created: But in that beginif So
ning the Word was, John i. 3. And being new
made in that Beginning, the Earth and Heaven And
because Begotten, This day, Ptal. 2. (i. e. Hea
Gods day; that is, in his Eternal Light and
Therefore with the Father, is he Omnipot
ent, Omnipotent, and is Jehovah: and for I
owned by Abraham, in that preludium occasio
his Incarnation, being bowed unto and praye
ed unto, and called Lord, Gen. 18. 22. Fa
and Revelation manifesting one of the Three
men, to be no other, then he that mad God
both Men and Angels: to that Holy Patri
arch, who yet was zealous enough agaide
Idolatry, and had not given that respect unfa
to the Man, except by his Majesty and com
linesse: by his Faith and the Angels reve
rence, and Spiritual and Divine information on
he had known him to be the Lord Jehovah. 8
A verity to be adhered unto by men, an
owned once by the Devil, through Fearfull

Mark j

Mark 5. 7. Though out of Subtilty he endeavour now a Refutation.

The word *Son*, is thought to be but the Calde *Zun*, which signifieth to feed or nourish, the Son being to be provided for by the Father, and in case of necessity the Father by the Son, the word *Filius*, to be only the Greek *Philia*, Friendlinesse and Love; as Sons were the darlings of a Parent, being new Roots for support of a decaying Family.

And how doth the Father and the Son from Heaven, in the Scriptures, in the Prophets, in the Psalms, to Jew, to Gentile, stop the Insolence of Unbelief, pressing Reciprocall glory to each other, as occasion serves: So superlativley Infinite is the love, which equally, as one, they bear to One another. Now is the Son glorified, and God is glorified in him: If God be glorified in him, God shall also glorifie him in himself. John 13.

That for the Son. And again, when he ait singeth in the First Begotten to the World, It is faith, Let all the Angels of God worship him, Heb. 1. 6. That for the Father. And exalted must he be first, since he said unto the lion, Thy throne, O God, is for ever and ever, v. 8. And deservedly worshipped, Being anointed with the Oyl of gladnesse above thy fellows; v. 9. That is, endowed, when Man,

with more excellent prerogatives, Royal and Power, then all unto whom God gave Power and Royalty. The scatter gifts given, some to this, some to that: being all in him United, and exceeded the Fountain exceeds the Vessel; *Isaac* wonderfull in his birth, *Moses* and *Elijah* for their Miracles, *Daniel* for his Prophete *Lazarus* by his Rising from the Dead, *Noe*, and *Elijah* for being taken up to Heaven: But compare these with their circumstances, to the Glorious Endowments of Son of God, and his powerfull Actions thereupon, and wherein are they to be considered? How is he, nor they, to be compared in heart and Spirit?

In this Meditation, let not the Manichee Heretick trample upon the verity of hishood; As if that were swallowed up by Immensesse of the Deity: or that the heat thereof Evaporated, or Attenuated it much, as to repel truth; Fancying Christ to have no real Flesh, no Rationall Soul: as the Bush burned, and was not consumed though Earthy, so that Substance which he took from his real Mother, as Man, still mans Substance and Fleshly, vailing the Godhead Omnipotence contracting it self in him, because it was Omnipotence: He did

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ing infinite, as begotten of the Father, by
Spiritual Generation without a Mother, and
Finite as born of a Mother by Naturall pro-
cession from the womb, without a Father,
so every way, neither Infinite nor Finite; Not
Finite begotten by an Infinite Father, of whose
Nature he must be participant, not infinite,
born of a finite Mother, of whose nature al-
so he must be partaker. I am deceived if
somewhere it be not Recorded, that he in
Countenance much resembled *Mary*: and
we know, in Doings, he was the Image
of the Almighty, Infinite like him, Finite like
him, being one Son to both: It being In-
congruous in Spirituals, to have two Fathers,
or two Mothers; therefore as the Son of the
One is he *ubiquitar* and as Son, to the other
is He *Limited*, each nature remaining distant,
by without mixing, though uniting in him, for
constituting one Person, eviting the Absur-
dity of Four persons in the Godhead, by this
ineffable Coalition, or abiding together.

In this the Church obtained the utmost of
her souls desire; Seeing him that is God, as
Her Brother, that sucked the Breasts of her
Mother; Purposing in publick to kisse him;
that is, owne him, embrace him, though
it seen Flesh beheld, concluding not to be despis-
ed thereby, Cant. 8. 1. Glorying in him a-

bove

bove all Lovers, and most deserving her Amorous huggings, the Lawrel of transcendency, above all other Suiters, for purchasing her Favour: they being Libidinous, He *Holy, harmless*, in his Caresses, or respects protects her Modesty, Face to Face, as Friend with Friend: solace they each other, with powerfull Incentives of Incontaminat, and unspotted Love, She cryes with that Martyr *None but Christ, None but Christ*: He speak with that King, *What is thy petition, and it shall be granted? what is thy request, and it shall be performed?* Whole God being made whole *Man*, that man might be wholly blessed: in procuring whatever was amiable, delightfull, and that with Felicity, to plenty and abundanc. Heere that is in him, is the Sheeps going in, and going out: for the pasture of never-failing consolation, John 10. 9. Laying aside the strength of Ox, like reason, we may go out in the belief of his Manly nature and countenance; and go in worshipping before the Majesty and Power of his Godhead: which duality of natures expressed in the words, *Child and Son*, and these united in the Name *Immanuel*, Isa. 7. 14 And if this purchase not a plenary yeelding up of Sense, for glorifying of the Son then believe him for the works he hath done

and for those done through him, John 10. 38. Had he not been *Man*, he could not have *Fasted*: and had he not been *God*, he could not have *Fasted so Long*. That Fam'd *Faster John Scot* of this Kingdom, for 40 dayes out of discontent: his 32 dayes Fait in the Maiden *Castle* of this City for Tryal; and at *Rome* the like number of dayes; as also at *Venice*; his 50 dayes Fast at *London*: being vicious in life, may be thought to Originate from some other Soyl then Heaven. As for that much Talked-of Faster *Martha Taylor* of *Darby-shire* in England, *Anno Dom. 1667*. Who in sicknesse is said to abstain from Food thirteen months together; nothing of Eminent Sanctity preceeding, nor of Enthusiasm accompanying it: I shall not at this time passe my judgement; But must say to such, who would argue this, or the like, to be naturall, that thereby the wonder of our Saviours fast, and His hunger afterward, is affronted before the adversaries of his Divinity. And since it's one priviledge of the glorified Saints, neither to *Eat nor Drink*; I shall conclude it expedient for all, while in the flesh, to call Daily for their *Dayly Bread*, and that convenient for Support (which in the for-said *Martha* hapned not) Believing with-

all our *Lords* Divinity, because he failed
fourty dayes; Truly, Harmelestly, He-
venly, the Godhead only strengthning him
for doing whereof *Nature* of her self cannot
pretend to an Imitation. In all the extent of
Time, during the continuance of the Law,
and Prophets, untill Christ, it is nobly
observed, there were but seven men to whom
God gave the gift of Miracles, the New
Testament Exceeding the old in this parti-
cular, that seventy were endowed with
at once, the twelve Disciples, and others
afterward, by the power, and in the Name
of our *Lord Christ*; who also himself bring-
ing the Gospel, brought first Miracles with
him for confirmation. As did *Moses* who
gave the Law, first working of *Miracles*, to
evidence his Mission. Our Saviours giving
eyes to the blind, hearing to the deaf, strength-
to the lame, &c. *Matth.* 11. 5. were
proofs sufficiently pregnant unto *John*, that
He was *He* who was to come, and that
another was not to be looked for; for he had
Read in the *Scriptures*, that all these should
be done when God came, *Isa.* 35. 4.

Though at his birth, the World was not
agast with prodigious and portentuous vis-
ions, As at *Alexanders*; the Sun fighting
with the Moon, Stones sweating blood;

Neither

Neither did the heavens seem to burn the year, thereof, as they did in that of *Mithridates*; Though the Theatre never beheld him grapple with Tygres, Boares and Lyons, as the old Combatants: Nor p'uming his Innate Heroicknesse; Dazzling the eyes of the Clamorous Vulgar; Nor did he triumph as the Conquerour uncovering himself at once for Acclamations among men, for that Cob-web thing, the Name **GREAT**. Yet in the darkest Shade and Tract of his life, we defy the Histories of the Worlds Champions, to equal him in *Power and Glory*; As a King coming to his Kingdom, had he not his Harbingers, in the multitude of the Baptists converts? their Master being only his voice, as a trumpet, to prepare the way of the Lord. He was indeed laied in a *Manger*, his own refusing him; But the *Ox*, though knowing his owner, and the *Asse* his Masters crib, not being capable to declare his arrival; Angels, who knew him best, as being of his his Court, and a multitude of the heavenly host, made musick at the Birth of this Prince of Heaven, Heir of Earth, Maker of all things, and first begotten of the Father: Heaven shined with unusuall light, as by torch-light, to guide Wise men and Sages unto the House, where this King of *Saints* was to be

worshipped. In poverty he appointed *Pew* to his hook, and fish for a penny, (the house in probability being Peters, for which the tribute was to be payed) in which charge he first shew his *Godhead*, that the fish was there, and had coyne; Next that he was a *Man*, and stood at that time (as the best some time may be) in need: Further that he was *God*, being not willing in any case to offend the Rulers of the Land: Lastly, that in both natures, he was in office and Authority, Judge-like, condemning that fish to death, the half Crown in probability being robbed or picked from the Pocket of some drowned person.

In His giving up the Ghost, he uttered a loud cry, evidencing weakness, not altogether to have hastened his removal, he shrouded the Earth, darkned the Heaven; a type of that darkness now encompassing his murderers, condemning an impenitent Thief. Giving a Kingdom to the other contrite Malefactor. So that albeit, as the *Tabernacle* (which also embrag'd him) there was nothing to be seen outwardly in his person, save the goats hair, and badgers skins of Frailty, Infirmity and Debility, for which he was deemed neither *Comely*, *Beautiful*, nor *desirable*, Isa. 53. 2. Yet the Rod (which was

was stronger then Aarons) of his Authority, gagging the multitude, the Manna-pot of his plentifull provision for the hungry and faint, the Mercy Seat of his tendernes and compassion towards the blind, the possessed and the dead; The Tables whereon his Laws were written in so deep Characters, in the hearts of men, though so contrary to the heart, cleareth to the Surveyer, that the Godhead dwelt bodily in him: Compiling clearer answers to him that asketh us, in whom we believe, then did that Savage of Domingo, who answered in *Toquilla & Toupan*, that is, (sayeth my Author) who was present, in the Sun and Thunder; yet learned he after to believe in *Jesus* and him crucified, and was baptized, as we, I hope, by the Holy Ghost: So strong was the power of Truth.

Let us reason together a little with the chief Jew on our Saviours behalf, and go round about that once pleasant land, more narrowly then Nehemiah did circuit *Jersalem*, and bath there one word which our Gospel records the Son of God to have spoken, concerning it, fallen to the ground? Hath not their house been left unto them desolate? their Temple wherein they trusted, being left without one stone upon another? Had not their

their daughters cause to weep? And do they not yet bitterly lament the burning of their Temple by *Titus* the Roman Generall, August the 6. The self same day on which *Solomon* had been burned by *Nebuchadnazzar* King of Babylon? Were not your children and fathers crucified untill there was no Room for Crosses, and thirty sold for one penny? were not your Notes flitt, your Ears cut, by which you had snuffed, and scorned to hear your Messiah preach? whence came those earthquakes, showers of blood, like crosses falling on your garments, when liberty was granted you, to re-edifie your Temple; your own hands with infinit pain, working for fulfilling of our Gospel, one stone being not left upon another, in removing the Rubbish, for laying a new Foundation? I say whence came this? from heaven or of men? if from men, why did not Care, Strength, Vigilancy and charge preserve the Building? if from heaven, why do you not believe? Have you not heard that astonishment which befell those Workmen, that after much pain about a dark cave, for expediting their work they found in white and clean linnen a Book, and opening it in great Letters read, IN the BEGINNING WAS THE WORD &c. the book being *S. Johns Evanegel*, which full mad:

made many of you to forsake that work of Spite, and darknesse, and build themselves up in the Holy Faith we profess, with prayers and hymns glorifying *Christ*, as the Saviour of the world, the salvation *Jacob* their Father had longwaited for, but already found, *Jerusalem* being in dust, and *Caphernaum* reduced to Beggery, as he had foretold, refuting trivial objections.

Yea when Christianity pittied to behold her under the Iron Rod of the *Saracen Turks* armed with invincib'le courage, once more to have *Jerusalem* bear in a Gospel sense, what she formerly was for the Law called, and by the *Turks* now known (viz.) *Cuds* the Holy Citty, did not God from Heaven chide and check the intentions of those Princes (as being too officious) by sending for two years, a rageing pestilence all the world over; The first fruits of that destruction by plague, famine, and sword, which came upon all in heaps, during the fond salutes of that Harlot City.

Is it not observable, that many warlike Nations, not so old as the *Jews*, as *Goths Vandals*, *Picts*, are not known save in History? In their Dreadfull Valour Perishing with themselves, whereas these Hebrews are yet fruitfull in posterity, and remaineth famously, an in-

infamous people, so Beggerly Spirited, so far degenerat from the courage of the Ancient Israelites, that the naming of a sword to many, is sufficient to affright or into a Feaver? And amongst the millions of legions encamped by *Turks*, *Persians*, *Indians*, not to Name Christians: when do we hear of a Jewish Army? They Moles delighting only to nestle in the Earth, felicitating their Souls with Hoards of Wealth; Leaving honor to be pursu'd by other Nations, Or rather honour, for fear of disgrace, having wholly forsaken those Sons of the earth, and Justly, since he crucifi'd their King.

The Christian doctrine among other causes they hate, for preaching Salvation to the *Gentiles*; As if God had not blessed *Japheth* as well as *Sem*, and as if *Japheth* were not to dwell in the tents of *Sem*, of whom the Hebrews came, Gen. 9. 27. As if *Abishag* the *Shunammite* had not been brought to King *David*, or as if *Solomon* had not Married an *Egyptian*, or *Moses* an *Ethiopian* woman: As if *Hiram's* workmen had had no hand in the building the first Temple, nor *Cyrus* cash, and tribute wasted by the pairing of the Second; As if *Zonah* had not been sent to *Nineveh*; As if the City of *Jerusalem*

Jerusalem had not been the property of the Jebusites, for sin forfeited: but afterward pacified and reconciled, restor'd again to the first owners the Gentils; which that City by some is thought to report unto all ears, by its found I E R U S A L E M, a Name compounded of the Greek word Ieron a Temple, and the Hebrew *Solomon*, that is, *Solomon's Temple*, as if the mixing of these Languages, protested for a joyn't interest in the mysteries of Religion; From which collection I can behold no very great absurdity: though the Grecian take place in going out, or coming in, before the Hebrew in the streets of Jerusalem: (Craving pardon in dissenting from him, whose Name, whose Fame, is so pure, and white, so as no F V L- L S R can exceed) as at first it came from the Gentiles, so by its name, might the first owners be remembred: Untill the Jewish Tenant by treason was ejected, and then to return to the first possessors, that both might fear, and repent, and believe, Living in it by, and through Grace alone.

An honourable Traveller being pressed by a Rabbi, principall of the Synagogue at Sophia, to discourse of Christianity, not Bluntly, but Acutely, prov'd Christs divinity, and divine aid to our cause: that in

in such a meek humility, it had raised it self over all the proudest oppresours: Was answered in grave spite, that Christ came, when the world had been tamed by the Romans, and when the Spirits of most Nation had been broken by their heavy yoke: wherefore he would not build his Religion, as the old Heathen had done, upon Heroick Acts, but upon the contrary, meek humility & contrite hearts; Which, being the greatest number, causes his doctrine to prevail well. But, *men of Israel, and you that fear God, give audience;* Consider you are without a King, with out a Temple, and reflect upon Jacobs Testament in both, these are to be with you only untill Shiloh come, Gen. 49. 10. Unto whose Name Jerusalems pool of Siloam might respect; and you know and the Pharisees also, who sent a blind man thither for cure, John 9. The Sense of the word, forming Felicity and successe in ordinary reading, the unusuall way of writing pronouncing and pointing of the word, making it both Masculine and Feminine, his true Man-hood and his Mothers Virginity there in couched, the Affix, or Letter *He* by *it* (*the great mistris of Speech*) being feminine and should be Schilah, but the pronounciation and punctuation is masculine: and there-
for

fore you read it Shiloh, and he was to come of Judah, as Mary did, of whom Christ was real Son, by your own confession; but without the ordinary rule of generation; as we believe.

We find you by God your Father, as Tarn'd Children, nourished and suckled, with wonders and miracles; what darkned the Heavens at the death of Jesus? what made your dead appear? Your rocks and your vails rent? your prophets (save false ones, and to your own destruction) long before him, and ever after him to cease? but to prepare you for him, and discover your Sin in his Bloodshed; We have a double prophesie of your Future relenting, from your own prophets, yet ours, because believed by us, That that *Salvation* which is come to the *Gentils*, shall provoke you to *jealousie*, and that you shall look upon him whom you have pierced, Zecha. 12. 10. whom you valued at no goodly price, even for thirty pieces of silver, Zecha. 11. 12. Which three pound fifteen shillings bought the Potters Field, a Field of Blood; the belief of which predictions, by us *Gentils*, ought to be a provocation of *jealousie* stirring up you *Jews* for suspecting *Error* in not believing this report touching the *armes of the Lord* revealing

ing, Isa. 53. 1. that Jesus is the Christ

It is the conjecture of one Learned and
skilled, in unravelling knots of difficultie and
intricacy, that to the whole world
God in the conversion of *Paul*, gave a Type
of the *Jews* access to the Christian faith
that as he was last of the Apostles, so shall
they be of the Nations, after which, as he
they shall be most *Zealous*, and reprobate
Romes Idolatry with boldnesse, as he *Peter* did
dissembling: but this to be brought about, not
by the Ordinary way of preaching, but by
some sign, vision, or revelation from Hea-
ven. The greatest number of the *Jews* con-
verted since the death of Christ wrought
that way, For one example. In the King-
dom of the *Omerites*, in *Arabia*, then sur-
the *Happy*, under *Justinian*, where a dispu-
tation of three dayes being held betwixt *Gen-
gentius* Bishop of *Tephra*, and *Herbanus* a
Jew, who not satisfied from Scripture-proph-
(according to the wont of that Nation)
would have and craved a Sign from Heaven
protesting, if Jesus of *Nazareth* should ap-
pear, they would believe. Whereupon, after
a dreadfull Thunder, *Christ* was seen, with
beams of glory, walking upon a purple
Cloud; a sword in his hand, a Diadem on
his head, saying to the Assembly: Lo, here I

Christ. I present unto your Sight who was crucified and avised by your Fathers: at which the Christians among calling for mercy, the Jews were world stricken blind, and remained dark untill they were Baptized, as Paul also was; who faith was until then, the greatest persecuter the sh Church had, as the Jews at this day are.

as he. When Caliph King of Tartary was contriving a way for exterminating the Gospel Peter's Dominion, *A. Dom. 1225.* as fictitious and but, no feigned: one counselled to let the Gospel it self become its own judge, that saying, *He that believeth not me, let him come to this mountain, be thou cast into the sea;* though it shall be done, *Mat. 21. 21.* Purposing King to cut off the heads of Christians with their own sword. This made the test; and ten spundayes allowed for discovery: after much *G* humiliation, praying, and fasting, one of the *ann. Bishops*, directed by God, ordained a squint-eyed shoo-maker to give the charge; and after many tears, and acknowledgement of selfe *eave* unworthiness, at the end of the days, when old apothecary was ready, he kneeled between the *old* camps, and ardently summoned the desig- *wid* his removeall, which succeeding, the *purple* maz'd *Barbarian Prince*, was incontinent- *em* *ay* baptized. To pass the thundering legion, *h* in older times, How hath God both to Jew and

and *Gentile* magnified his *Holy Child Jesu*; what rich promises are yet unfulfilled? & the very preservation of the *Jews*, is prognostick of Gods future benevolence, animating our zeal for suing out good things for them; they having in the City *Saphetta* new *Bethsaida*, both honour, freedom, and learning, and their own language purely, though studiously spoken, as an earnest that in due time their conversion, may restore to their posterity, the whole Country. *Fiat, Fin.*

Henry the third of *France* having instituted that order of Knight-hood, called of the *Holy Ghost*, being, on Whitsunday the day on which the *Holy Ghost* came down upon the Apostles, both born of his Mother, fell upon the Crown of *France*, and elected King of *Poland*, afterward erected another called *Christian charity*. We have in this Kingdome the voice of the Spirit, as clear as any Kingdome under Heaven, if not more, (though many evill eyes among us, grudgingly are upon us, fretting at, and hindering the progress thereof, by prints, calumny, and flanders, &c) testifying from Heaven, the advance of the blessed Lord *Jesus*, above all power in Heaven and earth and under that Dominion which have we been born, nobilitate and bred, chosen therefore to reign over the World, he and death may

and that Little Sister of ours, the dark Gentiles, that Son of our Father Ishmael, not being induced to say, *Glory to the Son*, let Christian love enflaming hearts, calle a repetition, to those our kindred of that prophesy, *O House of Jacob, come ye, and let us walk in the lights of the Lord*, Isa. 2, 5. God intending that we in light, and converted, should not be unmindfull of those in darkness, and in the shadow of Death, but as earnest for the Salvation of our Brethren, to the glorifying of the Son, pray for removing of their Dark veil. Amen, Amen.

Let the registers of the devout, and records of the old Fam'd Religious, be viewed, and the name *Jesus* hath been writ in capital, and Text-hand letters, for consolating the distressed, easing the pained, sustaining the dejected, for supporting the fainting, animating the drooping, resolving the doubting Conscience, for strengthening the feeble, liberating the shackled, encouraging the vanquished Heart, enriching the poor, impregnating the Barren, and comforting the perievering Christian. The hopes of a Good kinsman, or Redeemer, was the *Very* by which Job warded off the most pernicious thrusts his skilfull adversary could, or did make at him, keeping Satan still at a distance

by his confidence of a Resurrection both of goods, and good Name. It was *Jesus* made *Moses* refuse to be *Son* or heir to *Pharaoh*, or *Pharaoh's Daughter*, preferring the riches of *Christ*, that is, *Reproaches* for *Christ*, before precious Jems, or Orient pearl; these adorning the brow with eternal rays of glory and never-fading splendor, not the other.

That vision, that blessed sight of *Jesus*, *Stephen* saw, was so ravishing, that the stones breaking his bones, warmed not his blood to rail, neither went his life from him in grief, save for them who took it, Bowing, not to his adversaries for respite, but to *Jesus* to receive his Spirit. Wise *Paul* esteemed the Treasures of the World but *Dung*, to be cast behind back, to be put out of sight, to be nauseat, when the knowledge of *Jesus Christ* is under communication. The cleansed *Samaritan* thankfully returns to glorifie *Jesus*, and therefore is said, *to Glorifie God*. The like is done in the fervent accents made by the zealous to the Throne of *God*, for their expectations, for their possessions through the whole World, *Jesus* the *Son*, the *Lord Christ*, his only *Son Jesus*, still echoing from their Mouth, being first honourably conceived of in the heart. This made Religious and great *Constantine* not delight in the

the Musick of the Worlds commendation, when he had done much good in the world; but, in anger, commanded him silence, who accounted him worthy to reign with the *Son of God* in Eternal Glory, earnestly desiring prayers that he might live and dye his faithfull Servant accounting Subjection more then deserved Honour.

That excellent Prince, and Marques of *Pico, Galeacius Caracius*, (unto whom judicious *Calvin* Dedicateth his comments upon the first epistle to the *Corinthians*) having left Father, Lady, Honour, Kindred and Children, with castles, for the Testimony of the Truth in *Italy*, to follow God, and the voice of his Spirit in *Genevah*, conquering all Difficulties, moved for his return home, with unparallelled courage and meeknesse, but by a Jesuited kinsman being offered Money, zeal appeared, he saying, *Let their Money perish with them who esteem all the Gold in the World worth one dayes Society with Jesus Christ, &c.* Though with him all have not ample revenues, or many acres to forsake, yet the varnish wherewith delusion adorns the rottennesse of the world, making it seem thick and strong, Beautiful and usefull, dazzling the Eye, and ravishing the Heart of the beguiled, causeth their lives

36 DOXOLOGIA;

careful, irktome and doleful, for want of its
incertainty in Tenure and possession,
while the illuminate, though poor even to
contempt, forsake those land-skip^s, in pitch-
ing upon Christ, for worth and abundance,
undervaluing the most amiable prospect of
fields, orchards and vineyards (as he doth
of Vico, among the rarities of Italy) solac-
ing it self with much more inward Joy, in
the wise contrivements of powerful and
gracious providence about its Salvation
through Jesus Christ: Ineuating the Body
as a Houle built by God, for a mansion to
himself, for which kindness, being thankful,
the Saint writes upon his ^{act}ings, as upon
his portal, *Glory to the Son, or which is the
same, Thanks be unto God for his unspeak-
able gift*, inviting travellers to the same du-
ty and acknowledgement, reflecting the
same hand to have erected that house of
bone, wherein their Souls dwell, for the
self-same end and purpose: Therefore not
to be used as a Barn for storing up of World-
ly pelf, nor as pits for the Malcarads of em-
pty vanity, Gratifying our senses with the
pompous phantastick bravery of the worlds
Mimicks, much lesse as Stews to be dab-
lying, and continually inflaming our
heart with heat of every pander lust.

in making provision for the flesh, by chambering and wickeonette, drukkenesse and excess; But as Temples of the Holy Ghost, beautifi'd within, as by the sweet scenting cedar of affability and benevolence, without by the curious carved stones of regular deportment, sanctified by the Altar of a pure and Holy heart, for gaining proselyts to the Doctrine of the Gospel, as did *Iovianus*, who being chosen Emperor of the Army, Refused that honour, attesting that being Christian, he could not rule over infidels, was almost deafned by the shouts of his Troops *We be Christians, we be Christians*, to the illustrating of our profession.

Among other titles given by the Heathens to their Jupiter, *Elicius* was one; the *Romans*, in their Engagements, difficult Skirmishes, and bloody Battels, being to their honour, often assisted by his powresse. And harke! how the Church chants forth the praises of this her Captain, styling Him the *King of Glory, the everlasting Son of the Father*. Commentars upon which being made, may be Antepasts, for edging the Hungry, the Sick, the Sad, the Dejected and the Troubled Soul, more and more, to call for a full Meal of those Delicates, whereof it may be, their heart hath sparing-

ly been fed. For no sooner did the *Spouse* delineate the perfections of her beloved, then the *Daughters of Jerusalem* turn aside from their own wayes, to seek him with her that is, to find, enjoy and possesse him, so Glorious, so eminent, above other belov'ds that is, above the transient fooleries whereon their hearts did Formerly dote, and which their tongues did anciently applaud, resolving afterward to follow, and to glorify in our *Lord Jesus*, Can. 6. 1.

If Glory, and Renovvn, and Veneration, be attributed to Man, proportionate to those large dimensions, or parcels of Earth he hath under Rule and Government, then who can vey, or cope with this Son? For save to him, the Earth was never given to Man, to the *Children of Men* it is. And *Augustus Cesar* measured an Imaginatory shadow, not his own stature, when he ordered the whole World to be taxed; for much of it saw never his Image, or superscription, nor were shadowed with the wings of his Eagles: But to this Man, as Man, the uttermost Coasts of the Earth are given for a possession, Psal. 2. Not that Heaven is not his, for by Eternal Generation from the Father, he hath all without a donative; But the Earth is said to be given him, in respect

of his inferiority to the Father, *as Man*, so that He is King of Nations, to break the bones of such in pieces, who will not bend to his Sovereignty, nor do homage to his knee; all Kingly Glory being but so many beams of splendor, which by his authority, as sealed Commissions, flow from him the Sun of Government, enlightning the lesser stars of Potentates and Princes, their greatest Treasures being but Tributary pennies, bearing his Image, the best of them writing, *Gratia Des.* by the Grace of God: Grace recalling or lengthning their commissions, not *quamdius* *se bene gesserint*, so long as they behave; but *Durante placito* so long as he thinks fit, saying, *Return ye Children of Men*, that is, to the dust whence you came, empowering others with authority to command, and Majesty to rule, yet still under him, and as his Vice-gerents.

As Man therefore, all power being given him in Heaven and Earth, he says in his Apostles, to the body of believers, *I am with you to the end of the World*, the Glory whereof being seen in that excellent Mount, when on Earth from Heaven, Moses, Elias, Peter James and John attended, his countenance changing, and his raiment becoming white as snow, an embleme and Type, of that splendor

splendor, wherein he shall judge the quick and dead. Hence its called *the glorious appearing of the great God and our Saviour, Tit. 2.13.* Appearing only on Tabers Mount, as Glorious, but then shall as the great God, before whom Angels, Devils and Men, must stand, all judgment being committed to the Son. Because he is the Son of Man, John 5. 27. Not to others, for they are the Daughters of Men, nor to others, for they are not the Son, that is, of God, because he is the Son of Man, and fittest to umpire betwixt God and Man, and arbitrate between Man and God, in all kind of affair, wherein advice is to be given, and redress to be made, *Unto his rule, all authority and power be put down,* 1 Cor. 15. 24. Words expressing the highest supremacy, subordinat command, and lowest government under Heaven, even to death, which as the last enemy is to be destroyed, having boldly and audaciously seited on Christ, intending to keep him captive, but could not; yet for his offer, at last shall not be seen. By Death understand sicknesse, calamity pain, anguish, poverty, frights, fears all which are to be dash'd, at the delivery up of the Kingdom of his Mediatory Government to his Father; by which, that power he received as Man, and called authority, is laid

quick hid down; that which is Omnipotence, stil
us ap y God retained by himself: both which uni-
vers, ring in him, disposed him strenuously to un-
loue, dergo the indignities, affronts, offered
e God, him in the contradictions of sinners, he know-
ohns, ing, as the head, how to deliver himself, and
ough- the Church his body, from obloquie and re-
e da- proach, by a glorious Manifestation of him-
ve Son self to those who pierced him, and to such
God who depended on him, for full satisfaction:
ice is like that last and imperfect speech of that fa-
sill al mous Hexaplist *Walter*, who groaning said,
own, let me alone I shall be well, *Lord Jesus*—
high- That both the one and the other may pro-
low- claim him greater then all, and know his ex-
earth, alation, *Col. 2. 17. To be first and the last*,
oyed, *Revel. 1. 17.* meriting from us his subjects
d on the name *Beldugian*, more singularly, then
but *Prestor Iohn* who hath it from his people,
not the *Ethiops*, signifying with them, *the Joy of*
, Cr incomparable excellency, which from us *Christ*
ans in due respect, ought to be acknowledg'd,
very as being above all value.



SEC. III.

IF particular enquiry be made touching the
defraying of that respect, praise and Glo-
ry, we are indebted unto the Son for, we
must

must deposit and reckon from the day of his resurrection, vulgarly called *Sunday*, (which with equal harmlessness may be pronounced (though heathenish) as *S. Luke* hath recorded the names *Castor* & *Pollux* more fabulous for (to silence the *Quaker* in his carping against the *Word Sunday*) they were held Brethren, the product of Eggs from *Leia* Queen of *Oebalia*, Sea-gods, fortunate appearing together to *Marriners, &c.* therefore effigied on the stern of *S. Pauls* ship, *Acts 28. 11.* and equally sinlessly mentioned, as *Sunday* may be, our *Lords Day*. The two great adversaries of Jesus name slighting and passing by that, accounting other days more glorious because of some emergency, thereupon hapning. The Jew celebrates the seventh day, because *God* sanctified that *day of rest* at the *Creation*: which *Creation* being in *Glory* inferior to the *Redemption*, which yet was a *second Creation*, the *Church Apostolick* held it incongruous to commemorate an old *Sabbath*. *Moses* a servant, and a *faithfull* one too, was fourty days with *God* in the mount, and brought down the *Law of Remembrance*. The *Disciples* were *Servants* also, and equally trusty with whom *God* in flesh abiding fourty days, speaking of a *new Kingdom* immedi-

ly they practis'd against the old institution
of the leventh, observing the first day of the
week, Acts 1. 3. communicating, preaching
and collecting for the poor thereupon, and
that by way of Law and command, 1 Cor. 16.
1. 2. which in point of Church-Gover-
ment must be understood to flow from Christ,
the being Lord of the Sabbath, that is, the
owner & commander or Abolisher of it, Mat.
12. 8. In this second publication, as the Fa-
ther was of the first appointing it in *Remem-
brance* of his rest, as the Son did for his, *not
revealed*, by expressly disannulling the Sa-
bathday, *Except by doing*, that in all things
the Gospell might correspond to it self, that
is, in Faith, the Son being to be *Honoured by
all men*, as they honour the Father, John 5.
33. which will weekly be enquired after by
thus Worshipping of his Name. Through-
out that pregnant Chapter, Heb. 4. for a day
of rest, under Gospel dispensation in distinc-
tion to that *Day* in the laws publication.
There is a special one said to *rest from all his
works*, here in this life (the very reason of
a Sabbath) as God rested from his, which
cannot be understood of any, but of Christ:
the rest spoken of towards the multitude of
Believers, being to come, and called, *my rest*,
that is, Gods, v. 3. whereas the other *rested
from*

from his Works, as God did from his, yea from all his works, resting with comfort, delight, complacency and satisfaction, as God did from his, that is, at the creation, or as the Creator who rested the seventh day, ceasing from making any new species, or forms of thing, but still preserving by his power, what he had on the seventh day finished: so the He mentioned, v. 10. rested from watching, fasting, bleeding and temptation, on the first day delighting in all that he had done (as God had) thence forward upholding by his power, the new creature he had wrought for, blessing that day in appearing to the assembly of his Disciples, more then once, who maketh a new Sabbath for the people of God, that is, of Christ; for the Works of these two are evidently differenced, (and the reason of the rest, as cessation from working) from that work wherein God, that is, the Father rested, who did speak of the seventh day, v. 4. Either of which being to be remembered, and observed, as obliging to their respective people, for whom the resting was blessed, enforceth observation upon the Christians the first days rest, under the forfeitured that rest above, whereof these here, are leading, and but ways tending thereunto, and from which unbelief doth decline, and draweth

disrespective unto Christ. Under the shadow of whose rest, upon the first day, the holy Martyrs, and confessors of the Church, the holy people throughout the world, sat down with great delight, and the fruit hath been sweet unto their taste evidencing it, to be from Heaven, not from Man. And having now no tabernacles to remember the Wilderness, nor Pasch to reflect upon Egypt, but the Lords Table, the Lords Supper, the Lords cup, the Lords Body, the Lords death, to Grandize his Fame, (*that our Book swell not*) what's more pertinent for his Honour equaling the Father, then to have the Lords Day? Revel. 1: 10. Which in all ages of the Church, by all Churches, and by all the Fathers in those Churches, hath been found divine and apostolical, considering that in matters so subiime, so directly tending to the magnifying of *jesus*, to the moral, and ministerial duties of Church-professors, the Apostles could not err, and therefore tith our consciences now to observation of that first day.

Let observation be made of thole, who disrespect, or contemn this day, and seldom, if ever, is this the only folly such are guilty of; They will be found *Idle, Loose, Drunkards, Swearers, Gamblers, Vagabonds, Debauch'd*

Debauch'd, by all, or in many matters of conversation; Against whose affronted Language, may be proposed the Scriptural Authorities, the Apostles practice, the Churches evidence, and the Multiplied confessions of the Deceasing Ranters, and Condemned Malefactors: In the Catalogue of whole sin, generally, carelesse observers of the Lord Day, is marked in Red Characters; and by themselves most bemoaned.

Aloose Nimrod, a greathunter, usually followed the chase upon this day, but his Wife being delivered of a child, with a Dogs Head, put him to his thoughts, and the Head and Limbs of such profligats, professing and sorrowing for their Misdemeanour in this particular, we dayly behold, may cause reflection upon providence, and force a Religious attendance upon the Lord in His Duties. As for the Jews, they must know that if Jesus, that is, Joshua, had given their Fathers rest; then would he not afterward have Spoken of Another Day, in the Psalm; there was Another Rest then ordained to the people of God then Joshua gave them, of which this Rest, on Another Day than they of old observed, was a Type, Heb. 4. 8. For that there is another Rest, and another resting, then the rest and resting of God.

ers of God (i.e.) which God gave in the Law, is clear.

As the Jews deny that he Rose, so the Turks deny that Jesus dyed, he being translated from the Hands of the Centurion, and Another like Him left in his Room, who was crucifi'd in their opinion, and therefore regards not our *Lords Day*, making *Friday* their day of Rest and Worship. *Mahomet* a greater then *Moses* being on that Day born, and on that Day Salted King (by his Army, after the conquest of *Medina*, though by *Perfidie*) therefore *Saturday* not observed, and perfecter of the Law of Christ, therefore our *Sunday* not remembred, but *Friday* for the Honor of that impostor as he was called by *Mahomet* the second *Turkish Emperour*, who yet was so wicked as to oppose the *Gospel* to that degree, that in the year 1479 he took twelve Kingdoms, & two Hundred Cities from the Christians. And now that same Deceiver, as by wealth and Hypocrify, he got himself almost deifyed at first, so this day, by Force, Valour and Invasion, Infects the greatest part of the world with his *Muslemans* (i. e.) True Believers. Whereas our belief in *Jesus* should in Jealousie be provoking, by Faithfulness, Decency, Holiness, and Order, to those and all other deluded Nations, to appear be-

fore the Lord with us, the morning of this Day, in which (if *Augustin* may be believed) the Elements of the World, and the Angels were created, where in the Holy Ghost came down in the new, and whereon Manna descended in the old Testament; And so to be observed as it was on the Lords Day the worlds were finished, and its inhabitants provided for; In our Lords Appearance, about, & among our sense, as bread, and nourishment for the exercise of peace, and holiness, unto which the Sanctification and Rest of the Sunday excellently, and elucidly invites the Faithful, though for that called by those *Myste-
Gow*, that is, Unbelievers.

As an Appendix to this, I might speak against that, which the World now calls *Contempt of the Clergy*; But that so many have done it before me, It not being a Mischief of yesterights growth, nor Rootless either, being long before the shedding of the blood of *Zacharias the Son of Barachias*, who was slain between the Porch and the Altar, (so by the way, being much apt to disdain the Priests who mock the Altar, and reverence not their Temple.) Can it be thought that the growth of our Great Masters contempt, or fewnes of converts, proceeded either from his

verity or ignorance ? Or that Paul was stoned for his Mean Condition ? Or that the old Prophets, and Church Martyrs, (whose Doctrine in spite of Drollery, did drop as the Rain, and distill as the Dew, *Dens. 32. 3.*) were derided for their blunt Dialect ? There must be some other cause, which I shall not dive into ; However it is told us, Contempt will come, and the Master of the house (i. e.) of the Church, hath been called Beelzebub. Ambassadors Church-men are, and Kings tenderly such, in Splendor, but conform to the Grandeur of those to whom the Embassey is appointed. All are not Kings, Emperours, Great or learned, Christ hath to do with all; but some are poor, illiterat, ignorant and base, and wisely conformerib Emissaries to such. Faithfull stewards will give Food (though perhaps not of the Banquet, or Stately Service, to the under Sculls, that are of the Lords black-gard, these being serviceable to their Master, in their turn-spit occupation : It is known, blunt and plain Sermons, have done good, like course meat to hungry stomachs, and wholesome.

That similitude of Peter Martyrs dance was iniquitor one, yet was it the ground stone of that Fam'd Italian convert of *Vigo* his con-

sion, he from that hour resolving to restrain his affections from following the World and his pleasures, yea every thing, but the truth of Religion, and the way of happiness, &c. Though every Preacher be not Recorded for the like Success (let the cause be search'd) yet he that despiseth the least, shall at last severely reckon for it; yea as *Josabel* said, *Had Zimrs peace who slew his Master?* From Modern and Ancient Registers we might demand, had he rest, had he quiet? had he comfort, who hurt a Preacher? which is so well known, and untill this brazen-faced age heeded, that it is a proverb not yet out of date; *Be a Minister good or bad, they seldom thrive that hures him.*

Sure it is for the glory of the Son, that he be respected; And the Devote shewn in the ignorant *Muftis*, among the *Turks*, and to the cursing *Rabbi* among the *Jews*, but not a little influence upon the signalizing of their respective Prophets, *Moses* and *Mohomer*, by the Basest vulgar, and rationally Suggested, to that first Christian King of the *Saxons*, among our selves, *Ethelber*, whose speciall care, and mean for propagating the *Gospel*, and preserving peace, for himself, was to punish those, who had Stole ought from Church, or Church chiefly

chiefly: which strictnesse when restricted by Eadbald his Son, occasioned, first, loss, next sorrow, which drove him to repent, and make amends. Pharaohs devotion (if not his policy) secured the priests lands from Mortgage or Sale: and he that looks upon a living Clergy man as a dead Dog, may before he die, Crosse proverbs, and professe that the dead can bite, which all Histories can instance in, whether Fresh or Musty, yea the Musty in that particular, may be found to be Fresh.

Under this paragraph of the *Sunday*, we may comprehend the sincere performance of all Religious and Christian duties; this as it is not said of the seventh day, the *Morning and the Evening*, it being all light, so on the *Lords day*, there be no dark corner, no reserve for carnall, or selfish interest: but as full of light, let ingenuity be seen in confession of sin, in attention to the word, God who is truth, will make out the truth of what he hath promised, if he be worshipped in *Spirit and Truth*. It is deemed in *Turky* an indifferent thing to serve either *Christ* or *Mahomet*, noting the subserviency, But its a disgrace to *Jesus* if he be waited upon even in t quality to any; but more ignominiously handled, if post-pon'd to *Mahomet*, to

Venus to Bacchus, by suffering the Soul to
straggle, in sensuall paths, while the Ear is
listening to the way of the Law. Conceive
then, at entry into the Temple, *Jesus* to
be seated by thee, saying, *My Son, give*
me thy heart, that with thy mind thou may-
est serve the Law of Christ, Rom. 7. 22. For
though the Whore have her *peace-offerings*
by her, that is, part of that *She had offered unto*
God in the Temple) which she purporeth
to feast her lover withall, Prov. 7. yet God
will have no partner in the Heart. As the
late Heroe *Charles* of Sweden, who being
offered Swedens Crown, by the present
Christina, she reserving some part for So-
vereignty and absolute Dominion to her-
self; bravely answered, *I will not be a King*
without a Kingdom; so as to Regiment in
the Soul and affections, *God, even our Savi-*
our will have all or none.

The Retinue with which the Grandees of the
World, add many *Cubits* to their stature
withall, Operates much upon the heaviest
Spirits, to rouse them up, for glorifying
of them, that is, standing in awe and rever-
ence, because of that Gallantry beheld in
their relations, and servants Menial, who
it may be, followeth, as the multitude did
Christ for the *Leaves*, but not for *Love*,
shunning

unning the Motive: let us imitate the practice, and follow Jesus wheresoever he goeth, chusing him for our Lord and Master, telling the Generation, we wait upon the Son: Exactly as Abraham waited upon the Father; and He followed him to his foot, Isa. 41. 2. that is, not heeding, or not inquiring after the end; But a progressive Advance, in the steps of Obedience, Faith and Patience. As a sister say, with Rebekah, I will go, Gen. 24. 58. Do as Solomons Queen was advised, forsaking by forgetting, our own People and our Fathers House, Psal. 45. 10. Like Ruth, say to him, spread thy Skirt over thy Servant, Ruth 3. 9. As the Disciples, Leave all and follow him: put thy hand in his hand, turn to him, in Hunger for Bread: when Naked depend upon him for Cloathing: If in doubtings, droopings, expect comfort solely in his assistance: Though for a time thy Lord may be, as it were not at leisure, yet keeping in the Train, may occasion opportunity of Speaking, and then shew him thy Anguish and Vexation with confident Humility.

If none of these be through afluence of earthly enjoyments, then as the Rubenites to Moses, go on before thy Brethren, Armed; and like the Rich Woman, Minister to him of thy Substance

Subftance, as did that royall *Guilliam*, Brother to Achainus King of this Ancient Kingdom: who being very Rich and wanting Heirs, made Christ his Heir by building (according to the light of his Time) Many Monasteries for his Service and Name, whereof there are many yet remaining.

Sins sickness, the conscience distemper, the discomposure of the Soul, is as lasting as life and through him is rest and ease only to be had. Wait therefore, wait, I say, on this Lord, and he'll bring to pass the desire of the Heart. The *Rechabites* followed, that is, obeyed their Father *Jonathan*, in abstaining from Wine (the space of three hundred years known from 2 Kings 10. Jer. 35.) yet that was comfortable: from building houses, y^e that was convenient, from planting vineyards, yet is that good Husbandry. Have not the Jews obeyed many false Messia'sses? Doth not the Turk follow Mahomet, in forbearing the juyce of the grape? to that degree, that the drinker thereof once known, in all actions thereafter, his Testimony is invalid and of no force. Now when Adultery, Fornication, Uncleanness, Covetousnesse, &c. are by this Son, branded with marks of abhorrence, as unfit to be indulged, why should his pretended Disciples run a tilt at these ex-

exercises of recreation, or diversion, more purity, were more becoming, and greater deliberation more adorning our profession, in heeding the documents of self-denial, relating to these extravagant excesses. We ordinarily hear Men in discourse, composing Eulogies, of David's advance, Abraham's blessing, &c. but obedience the radix of these found in the Codex of the History of their lives, unhappily wanting in our selves, involveth us into the contrary abyss of ignominy and unsettlement: Dependence on him being the hand wherewith we must grip every thing for our spiritual lively-hood, or advance, Glorifying of him in our observance: being the proper mean, for our being by others observed, as standing in the Sun, discovers the various colours, in our silken dress.

The Son is the Churches Agent for the affairs of Believers, whether in Heaven, or Earth: no other Mr. of Requests there but He, none is of like authority, none of like skill to address, to plead, to silence: it is therefore In-glorious for Rome, to pass him by, employing others in the office of intercession. I know she pleads from the parable of Kings, whose Majesty is affronted (*saints* &c.) if free accession be promiscuously allowed to solici-

solicitors, without Favorites and Informers; As if there had not been of old, a condemned voluntary humility in worshipping of Angels; because in so doing, Christ the Head was forsaken, Col. 2. 18. The finiteness of princes, compelleth to Plurality of Counsellours; whereas the infinity of Jesus discourseth such Statists. He being ever with us, looking upon us, ought not to be shifted off, but gone unto with the Leper, with a Lord, if thou wilt, in things Temporal; or with the Publican with a Lord, be mercifull to me a sinner, in matters Spiritual.

Let the verse be as brisk, as Art can invent, and the doubt, whether to prefer Marys milk or Christs blood most, be as crabbed, as learned ignorance can urge; the solution Scribanus the Jesuite Rector gave, is to be accursed, (viz.) *Rem Scio, &c.* I would with my right hand, fix upon the breasts, and with my left lay hold upon the wounds, &c. Giving the wall or right hand to the Virgin's merits, in the great Piazza, or high street; respecting our blessed Jesus, in some privat yard, or wynd, or lane, to the abut of his Royal and Kingly Majesty. For though with the Jew we will not curse, nor defame that blessed, that Sancted Virgin, lest we dis honour her Son, yet she will hold it *if I am sure*

sure she ever did) undutiful in us to be importunate, after her Sons distast is published. We have a Law to repair to himself, when heavy laden: which Law if Kings should publish, were it fit to sollicite them by courtiers? On Earth his bodily pretence being much looked upon, messengers might be sent with a Lord he whom thou lovest is sick; But now we must live by Faith, and pray in Faith; which Faith tendeth to him alone, having neither in old, nor new Testament, an example enforcing, or a promise encouraging, to get aid from others. That of the Temanite, *To which of the Saints will thou turn?* Job 5 1. presleth no Prayer to any one, but circumspection, and heedful obseriance of all: that Job, finding no Saint persecuted like him, might confess his Hypocrisie, and repent. Which interpretation if disallowed, what will they say to that great Pope Gregory, who looketh upon it, and justly, as a *horsory thing and spoken to Job in Scorn*, God Omnipotent being only to be, as to prayer, regarded, dead Saints being incapable of giving Succour? From whose Authority, I press the Reader for engraving on his mind, the valediction gravely given the Fellows of Exeter Colledge in the most famous University of Oxon by Dr. Holland their Rector, when he was to journey, which was, *I command you*

to the Love of God (I say of Christ) and to the
Hated of Popery and Superstition: with which
memento I pass forward in my design.

Our adversaries the Jews, in their ordinary devotion, after the Reading of a Chapter out of *Moses* by one of the greatest, and another out of the *Prophets* by one of the *Babists*, some one of the *Rabbies*, exalts the *Messiah*, comforteth the people, and rails at Christ; Whereas the Turks make honourable mention of him, as a Prophet, Visiting of his Sepulchre, being reputed meritorious: Yea accounteth him the Breath of God, and born of a Virgin: (Fondly conceiving him to be conceived, by the smel of a Rose, or Breath of God) for all which excellency, among them it is punishable to speak contemptibly of him. Of what Religion then, are those Baptized Ruffians, who in Tavern-communication mention our blessed Lord in such Accents, as vilifies his reputation, their customary swearing by him, as estimating him one of the ordinary Fellows; yet worse, for even such would rage, bearing their *Names*, their *Goods*, their *Activity* made sportingly bounds of confirmation. Would not the *Knight* be incensed, if his *Page* should attest by Sir Johns *Valour*, or Sir *Henries* *Wisdom*? and if his *Lordship* saw his *Lacquey* enforcing

enforcing a belief of his History, by Vowing by *My Lords Honour*; And another tauntingly to obtest, by *My Lords Life*: It may be conjectured, he would be moved. And shall not *Christ* much more? by whom to swear, is to swear by *God Incarnat*: the Sound whereof is productive of Awe, and Comfort. In scoro *Pilat* writh *Jesus* on the crosse, shall we in Vanitie, in Furie, in Paf-
tion, in *Jeſt*, write it on our Bowls, Cups and Glasses; as obstinate against the reprover as he was: Refusing to Recall, or Recant any thing spoken, though in derision of his Majesty, or in contempt of his Law uttered, yea, it may be, written: Saying, if I have done it, I'le do it again.

The Ancients frequently call that which we call *Mystery*, a *Sacrament* (q) *Sacrum Secretum*, a holy divine secret, and to be looked into with Religious reverence: such is the *Person*, such is the name *Jesus*: such the words *Lord*, *God*, such the *Scriptures*, such the *Death*, the *Blood* of the Son of *God*, and suitable to the secretnesse therein, are we to adapt our publick and privat behaviour, least scorn follow upon our prophane detraction, he giving himself to *Redeem us from all iniquity*, Tit.2.14. least we be condemned, by those who live in *Darknesse* and the shadow

of

110 DO XOLOGIA;

of death in comparison of our light. Particularly by the Grand Negus, King of the Abyssins, whose Table is first of all furnished with three dishes, one of them with pears, such as when sliced represent a Cross, (a strange propertie.) Another of burning Coal, the third of Ashes, to represent to him in his Magnificent Delicates, Death and Hell, and our Saviours Passion, for preventing excess and Ryot at the Royall Board.

If these sacrilegious ones, reflected upon their own interest, and well-being, in this their defiance against his Honour, who is God over all blessed for ever; I am so charitable as to think, they would not prostitute their Tongues to every occasional temptation they encounter with, tempting to this kind of Obliquey. For if every idle word, even to him must be reckoned for, that is, in which no Good is found, nor profit, no delight known, no joy perceived, no fruit for God or Man, themselves or others; How severe shall that reckoning be, when large Folios, orderly digested, of Curtes, Blasphemies, Unholy, Corrupting, Dishonourable expressions, mis-becoming God, our Lord, Themselves; Shall be presented, and a reason sufficient for each of them demanded, or be damned? Mahomet alledgedh, that at the day

Glory to the Son.

111

day of judgement, some shall have in their Right Hand a Book, containing all the Acts done in their life; others shall have it in their Left; and thereupon presseth for parity, threatening to the Infidel, that he shall know the Truth, when the Soul shall forsake the Body. From the Spirit of Truth, we know: that men dying are followed by their works, and if conscience do not Heir, it shall afterward tell us all that ever we did. Christ the judge is even at the Door, he is designed, and appointed to judge the world; Be wise therefore ye Princes, be holy therefore ye Nobles, be religious ye Commons; For behold he cometh to judge the World with Equity, and the People with Truth.

Speak One to Another of this (viz.) that he is the Man by whom Angels and Men are to be Tryed. Let this be echo'd forth, for the Honour of his Excellent Name, Instil and insinuate this, into the Ears and Hearts of the impure and dishonest, for Repentance; into the Holy and Religious, for Humility: Not tying altogether the Relation of a Teacher, of a Saviour, but of a Judge, a God; terrible, even in his greatest appearance of glorious friendship. For on the Holy Mount when Heaven open'd, and glory from the Father was given to the Son, the Disciples themselves

themselves were afraid ; how much more shall the Sinner tremble, when by *Mose* they shall be accused for violating the Law, by *Elias*, for stoning, and scorning the Prophets? But when by *Christ* himself (Aggravating the other two) in stately posture, and thundring words, they shall be upbraided for defaming of his Noble Acts, his *Word*, *Sacraments*, his *Messengers*, his *Life*, his *Death*, *Burial*, *Resurrection*, &c. How shall they sweat? The cogitation whereof would restore them to more transforming *conversation*, inclining by *Humility* and *Sorrow*, to *seriousness* in imploring a remission ; that this great *Judge* might at their *Death*, seal unto them, what *Sir William Fitzwilliams a Fournier* London Citizen, did at his *Death* to his poor debtors : for having done much for *Universities*, *High-wayes*, *Bridges*, &c. Had some writings of debts in his *Closet*, upon which he had writ, *amore Dei remitto*, I forgive this for *Gods sake* ; which *Christ* shall also do to the debtor of *Ten thousand talents*, He craving *Remission* for himself, and shewing *Mercy* towards others, *As God for Christs sake* hath discovered to many : for which *Christ* is to be esteemed precious by all.

As the Idolatrous *Caldéans* possessed themselves

more themselves of the Fathers Glory, in Sacrificing to their *Net*, and burning incense to their Laws; *Greg*, *Hab.* 1. 16. As if by their own Valour, they had dilated and enlarged the (A) bounds of their Empire, the Almighty having no hand therein. Hath not the Wisdom, prudence, Experience, the Riches of some, *Word*, the Strength, the Authority of others, swell'd them to a Supine neglect of the Son? Things shall hereby purchased, like the Rich Mans Barns in the Gospel, being so near their Eyes, that they see neither *God*, nor *Christ*, neither *Death* nor *Judgment*, saying in Effect, Is that *with this great Babel that I have builded by the Night of my Power?* *Dan.* 4. 30. without adding, *by the grace of God I have what I have; I am what I am.* When some were for *Paul*, others for *Cephas*, in the Church of *Sinith*, it argued Carnality in those Saints, they holding those Worthies, as Worthies, or the Gifts they severally possessed, not regarding God in these his Ministers, in which they glorified *Cephas* and *Paul*, not him. How this corrupt Flesh hath putrif'd a great part, if not all the body of the Church of Christ, in these dayes, is for a lamentation; where in Doctrines be priz'd, not for their truth and soundnesse, but from the preacher, or observer; As if the Son had not brought

brought Life and Immortality to Light through the Gospel, and had given gifts to Men, for this end, that they might grow in grace and in the knowledge of Jesus Christ. Not in the admiration of Men so gifted, how Advantageously soever it may be, in worldly, selfish, carnal or politick ends, & respects.

The Tyrians made Blastus the King Chamberlain their Friend, to mediate on their behalf with Herod, their country being nourished by the Kings country, Acts 11. 20. The Territories of that City, being straitened and compass'd by Galilee, whence it had much provision, the want whereof, by the Kings displeasure, might have procured Famine. That we are nourished from the Sea, the Aire, the Fields, the Flock, of the King of Heaven, being a truth known to the Child, let us make as Blastus, Gods Son our Patron, our Friend, that by his intercession, we may possess what we have, and be sure he have the glory of his Arbitration; Thanking God through Jesus Christ, by whom we have attained an inheritance, and Eternal life, Ephes. 1. 11. Rom. 6. 23. His Merits, watering the four parts of the World, as the Rivers Paradise, for bringing us Food for Soul and Body, not only in the things possessed, but in the things expected.

Ligh^{ed} pected, taying alwayes in privity of Sp[irit],
 what King James the Solomon of his Age,
 parted from his Body withall, *Veni Domine
 Iesu, Come Lord Iesu.* Avowing with the
 Knights of the *Anunciation* that all the wealth
 we hold, is the Fruits of our Lords Courage,
 Isp[ec]ts, blessing, and conduct: for they being Assi-
 King led, when Knights of Jerusalem, (now
 are or better Known by that of Maltha) by Amo-
 y being *Duke of Savoy*, inconquering Rhodes,
 As 12. wore a Collor, with FERT, FERT, FERT
 being writ thereon, *Fortitudo eius Rhodium Tenet:*
 wher[er]a boasting that not by their own, but by his
 power, they purchased and possessed Rhodes.

SECT. III.

I T must be granted, that just men, when
 unjustly accused, may wash off Calumny
 from the Face of their Fame, by doing
 that, which the World may call, *vain glo-
 ry*, in exalting of themselves, as did Samuel,
 1 Sam. 13. 3, and Paul, 1 Cor. 14. 18.
 And a greater then both, Christ himself; yet
 as God seeks not glory for himself, but for
 others: So Godly men in many cases, may
 seek not as for themselves, but for others,
 the Magnifying of their deeds: Who not
 heeding, nor believing, and not doing good
 works, may be made to bear, and learn to

do, for glorifying the Son, and the Father; By the Torch-light of Words, they discovering the goodness of the example shewn, for imitation of others, as by *Nehemiah*. Besides the consolation the upright hath in reflecting upon the Vertuous Courses they have continued in, for more earnest perseverance, as in *Hezekia's* perfect heart: it gaggeth the mouth of the gain-tayer, when they hear good words, and see good works. Still the glory of the sufficiency, for doing these things, being acknowledged to flow from God, 2 Cor. 3. 5. Let the World through disingenuity be rendered Idolatrous in resting and centuring in mans applause, which *Peter* and *John* feared in the cure wrought upon the impotent man, Acts 3. being gazed upon; and thought *Gay*, when indeed it was not their Self-verteue, but faith in *Jesus* made the man whole.

The last words of the old Testament, may seem to be a brag, obliging an interpreter to discuss the decency of self-commendation, *Remember me, O my God, for good*, Nehem. 13. 31. Especially if the rain pot before, follow after, According to all that I have done for this people, Nehem. 5, 19. that book being the last writ, though not placed in our Bibles: yet are they nothing contrary

contrary, to the last words of the new, even
to come Lord Jesus, The Grace of our Lord
Jesus Christ be with you all, Revel. 22. 20.
Both being prayer; The first, expressing,
Sincerity and Zeal had towards Gods ho-
nour, in, and about his House, Ministry
and Temple, craveing through Grace Accep-
tance, only through his, that is Gods, not
Nehemia's goodness: he arrogating no-
thing in Dealing with God unto himself,
but Misery, to which he opposeth Mercy,
Nehem. 14. 22. Which is to be understood
in the word *Remember*, He knowing in-
tegrity to have a promise. So that in times
of Calumny, Stander and Division, may
the Religious Ruler, Holy Divine, the up-
right Neighbour, the peaceable Subject,
the harmless Saint, crave a *Remembrance*,
and stop the mouths of Adversaries thereby,
a gagge their lips, whose Teeth are com-
monly fastned in the flesh of them, who have
done best service in their place and calling,
as Nehemia did, who was spoken against,
Nehem. 6. 17. } this being the Worlds
ruler. Let me see the Governour, the Ruler,
the Prince in his collar of S S S, or E S S,
(that is, a Chain of Gold worn in that form,
and a Badge of Honour (i.e.) imitating the
times thereby signified, which is, the un-
corrupt.

corruptionesse of *Sanctus Simon Simplicius*, a primitive Judge and Saint: and when Twisted in the teeth with Maleversation, vindicating his innocency with *Nebemia's remembrance*, or *Pauls*, I have lived without *Offence*: The Relation ought not to be muddled, nor soyled with the Shadow of a boast, but Radiated with commemorated inoffensiveness and glory, it beaming forward unto that, we have pretended, in this Essay to signalize (viz.) *Christ in his glory*, He having *Ascended to the Father*, for no other end, then to get from him, *Good Gifts for men*, which *Good men* in their *Remember*, Do acknowledge, the *Gospel* being revealed, which sayeth, *He giveth more grace*, *James 4. 6*. Until the time that *Grace end in Glory*, which the gifted long for, in their *come Lord Jesus, come quickly* Comforting each other, in the fingering of these words, *The grace of our Lord Jesus be with you all*, where our Bible ends; the Scop of both Testaments, not obscurely teaching by it, that when in practice the contents of both are performed, by *Obedience and Faith*, the *Palme and Prize*, the *Reward* the *Glory of all*, is to be referred to the person, *Merits and worth of Christ Jesus*, the Son

Son of, and the Eternall God, and our Saviour. Hence the Church equally sings,

*Glory be to the Father,
and to the Son.*

DOXO-

DOXOLOGIA;
OR,
GLORY
TO THE
Holy GHOST.
REDUCED
TO PRACTICE;
Tolbooth-Church, June
4. 1671.

1 PETER 4. 14.

If ye be reproached for the Name of Christ,
happy are ye, for the Spirit of Glory and
of God resteth upon you: on their part he is
evil spoken of, but on your part he is glorified.

* I *

and Roaving Fancy of the Lewd
and Subtile, beholding eminency,
and

and pregnancy attending the parts of others, to traduce and endeavour to frustrate the paying of that Obligation of Honour and Respect, which by Merit, is virtuously due to those so qualified. But a certain Species of unmented envy is perceptible in the World, against the glorious God himself, for magnifying of his Son and sending forth of His Spirit. Men not only presuming to list exceptions and Bases of unsavoury restraints, for discharging just and full commendation of persons like themselves; But daring to defame with the Jew, the exalted Name of Christ; though his works, and their perversion, testify him to be God, sometimes openly in Ridicule, or Scorn, and oftentimes covertly in perfidie, or Treachery in postures of friendship & alliance, in significant Rites, and Expressions, Judas-like exposing him to the scorn of the base and contemptible; yea, no person in the Trinity, by their stee'd behaviour, escapes unspattered in obloquy. the Father having no Honour in his Providence, the Son no respect in his Mediations, the Holy Ghost no Reverence in his effects and operations; that Spirit of Glory being reviled, blasphemo'd, that is, evil spoken of ev'ry body in his nature, by some in his Acts, by others in his Gifts, by many in the Men-
and of his being.

Hoping

Hoping better things of you, and for procuring the things that accompany salvation; we shall, for procuring the *Holy Ghost* his due Glory and Religious Veneration, sink our plummet in these (though deep) waters, descrying first, wherein his glory consisted; next, how in practice that Glory may be ascribed to him.



S E C T. I.

Praying for the assistance of that blessed *Spirit*, in clearing so dark a Theme, we enter upon laying the first Stone for building of his glory, in our Assurance, and owning of his *Divinity*: for from this, and all other arguments for renown commences. And without this, *Glory* were neither his *Due*, nor our *Debt*; Therefore must it be prefixed, as an undoubted and an indispensable principle; yea, is it not the first step we make in our moving toward Christian profession? Being *Baptized* in the *Name* of the *Father*, and of the *Son*, and of the *Holy Ghost*; Not in their *Names*, as being ~~one~~ among them, but in the *Name*, these being one among themselves though three expressed; Yet the intimation of a single *Name*, to the

Triplex

Implicity, enforceth a reflection upon that Unity. The second being Holy as the Third, the Third with the First, that is, equally with the proceeding two, which to us, who glorificeth the Son, is the belief of those truths he hath avowed, is methodically cleared, from the event that Blasphemy against him committed hath, which is, *never to be forgiven*, though all manner of Blasphemy against the Father and the Son shall, *Mark.* 12. 31. Whence it is manifest, He can be no whit inferior to the Father and the Son, the Blasphemy against him being irremissible, not that against either of the other two, which at least excludes Subjection.

On the other side, his proceeding from the Father, *John* 15. 26. apparently evinceth, his not being above the Father, the Father being the principle whence he cometh, which confidently may be said to deny superiority over the Father; And his not giving of his own, his not speaking of himself to the Church, but of the Son, *John* 16. 13. equally demonstrates him not to be more excellent than the Son, He being but as a Messenger from him; So that his not being inferior to the Father and Son, and in no wise Superior to them, the Assertion of this mean is good and sure, that he is equal to them, destroy-

destroying at first, and dashing in pieces that thought, which hath a tendency to make offset his being a Created thing; that calling him as far under God as a Creator is remote from the Creature, and that's no lesser distance then Infiniteness.

At the Creation the Spirit of God moved upon the face of the Waters, Gen. i. 1. So that he was at the framing of this world; and because of that, must be concluded to exist before the World: for when a Man in verity can be said to subsist without a Soul, the Eternity of God shall be allowed, granting him to abide without his Spirit; which here, Brooded over the worlds Embrio, animating the same for production, infusing such vivifying heat, as might capacitate the first confused Mass, to bring forth the severall forms of things, we behold, And no Question was that which dark Philosophy called afterwards the *Soul of the World*, beholding Hourly, virtue and power emitted in framing this or that being, by an unknown workman, yet curiously to be joyned by a close Union of parts, not knowing the Scriptures, inferred the certainty of this Globus animation, whereas the Universe received that Energy, from the Spirit of God revealed to us, to be that *Spirit that search-*

in all things; yea, the Deep things of God, 1 Cor. 2. 10. Solemnly informing him to be the true God, & accordingly to be adored, no creature being in its utmost Sagacity, able to dive into the In-fathomable Abyss of Gods deep and secret purposes; It must be the Creator that is instanced, to make Scrutiny therein, which being adjusted by the Spirit, his *Deity* is excellently conclusive theretofrom, and the verity of his God-head triumphantly inferred thereby.

Ghost, or as our old English reads *Gheest*, or *Gesit*, is a name common to all, or to any Spirit, but the Expression *Heiligh* or *Holy*, discriminates God from all other, being also called the *Spirite of truthe*. Against whose Testimony *Ananias* lying, He is said to *lye unto God*. Paul was taught his Gospel only by the Revelation of *Jesus Christ*. for so it pleased God, *Gala. 1.15*. Yet the Holy Ghost laying, *Separate me Barnabas and Saul, for the work wherenunto I have called them*, *Actis 13. 2.* proves, that he must be God; for God it was that first set in the Church *Apostles*, *secondarily Prophets*. and that for his own Work, 1 Cor. 12, 18. Wherefore, while the Church fasted and prayed unto the Lord, the *Holy Ghost*, commanded Separation, and that for his own designed Operations; enforcing

forcing the report of his being that *Lord*, of unto whom the Church at that time did *pray and fast*, and who in Answer to those *prayers*, did appoint *Preachers*, and *Apostles*, for himself, *Barnabas* and *Paul* for two.

The Old and New *Arrians* readily grant the three Persons, yet deny the Unity, in owning neither the *Son* nor *Spirit*, to be called *God*; but as *Moses* was, or as *King* *she* are (that is) from their power and Authority, not their nature. *Turks* and *Jews* avouch the Unity of *God*, but Abjure the *Trinity* in the *God-head*: *Mahomet* Alchymron in that Chapter called of *Truth*, threatens those who deny his Unity, that they shall know the truth thereof in *Hell-fire*. But such Bug-bares need not cause us flee from this truth, Our *Triplicity* agreeing with *Unity*; the *Jews* unity ignorantly, Speaking *Levi-Solitude*; Our *Unity*, Excluding *Multitude*, *exp* Speaking one, the Father Son and *Holy Ghost*, *Th* not like the *Spirit*, *water and blood*, *agm* and *ing in one*. But being one, *I John 5.7.* *I do* *is, in Name, Honour, Glory and Eternity*, *to* *as well as Purpose, Mind and Counsel, on* *No* *trivance and design, and seen in many things*, *the* *severably, being groped at in the darkness of the* *naturall Reason, by the Poore and Oran* *the*

Lord of old: who made Jupiter, Neptune and
 he did ~~Pluto~~ the great three, ruling Heaven, Sea
 th and Hell: yet oft would unite them in that
 A-one Name Jove. There was to them seen
 Pan Time past, Time present, Time to come in that
 Flux and—Scream of Motion, they called
 gran Time. Man hath Memory, Understanding
 nity and Will, yet these are joyned and are one,
 to be in that indivisible thing the Soul. The sacri-
 King fices to the Idols, were accompanied with
 d his Prayer, Fasting and Alms. The Graces
 Jon Euphrosyne, Aglaia and Pithos, goddes-
 theses distinct from others, yet for ever Inse-
 lich-parable handed together, was a Fiction
 shewing their groping (as the Men of Sa-
 dom for Lots door) to obtain the hidden
 Mystery of this Sublime Doctrine of the
 Trinity in Unity.

The Caldeans writ the Name God in three
 Letters, and these in the Center of a Circle,
 expressing their ignorance of First, Second and
 Third, as to place; yet hinting at Third, Second
 and First as to being. The Turk sits not
 down to Eat, goeth not to wash, goeth not
 to pray, untill first be pronounced in the
 Name of God, his Mercies, and the Spirit of
 them, which Sanctification of the Cre-
 ture, by these three in practice, eludeth
 their Surmise of Gods singularity, taught
 in

in their Law, that plainly, though darkly assaulting this, and peremptorily causing a persuasion of the three Persons. The Hebrew writes the Name *Jehovah*, in four Letters, but one (*viz.*) *He*, is twice found, in that one word, as standing in a double Relation to the other two, which the Son in the Three Persons, intelligibly doth. And all other Nations, finds the Word *Spirit*, in the Holy Tongue, in the gender Feminine: with the *Greeks* it's found in the Neuter, & with the *Latins* in the Masculine. As if the infinity of the *Spirit*, and his being incomprehensible as *God*, could in this singular variety be even Grammaticaly deduced: that our juvenile understandings might be trained up in this necessary truth, of the *Spirits* Divinity. Nay where Learning was a stranger (*viz.*) in *Peru*, lately, in Temples stood an Image, called *Pachacamac*, believed by them, to have a *Spirit*, which he sent upon Earth, to execute his will, and that in his hand, he bore a Dart, exterminating all of bad lives; called of them *Chinnequil*, (*i. e.*) the *Ghost* of the *Great Creator*, Nature, or Devil, not being ignorant of, or not daring to conceal so great and clear truth, as the Existence of the third person from the first.

In the Kingdom of *Manopotapa*, in Africa, all kinds of Religion are embraced, yet loyaltie to the *Grand Tahaqui*, their King, *Rigidely observed*) the inhabitants being assured of Salvation from their friendship with all the Gods in Heaven, chiefly with *Runia*, *Adula*, *Isaten*, whom they call the Christian Gods; somewhat teaching them the Dominion of Three above all created Angels, Intelligences and Dominions. But come nearer hand, *Rome* hath an Hospital dedicated to the Holy Ghost, that Church being Orthodox in the Doctrine relating to subsistence: and each Christian is to keep his Body (not to say as an Hospital, or Inventory of, but) as a Temple of the Holy Ghost: And a Temple was never yet in anye builded, but to One, who either was God, or so reputed; and the Spirits allowance, yea, injunctions of heeding this Temple, and cleaning this Temple as his, and for his own use, is apposite to refute the impertinency of his being Created: since Temples are made for instruction, and the knowledge of him being necessary for us; our Bodies are consecrated for this Important truth, that he is God blessed for ever. For though Every life be annexed to the knowledge of God the Father and Christ, John 17. 3. Yet the perfect

perfect knowledge of these two, when ac-
quit'd, the goodness which emergeth from
them, being the *Spirit*, cannot be pos-
sible to be concealed.

His procession or proceeding from the
Father and the Son, hath not the least share
of that Glory to be by us attributed to him:
and hence, he is called *Ghost or Spirit*, not
begotten as is the *Son*; not created, as are
the *Angels*; but proceeding from the Es-
sence of the *God-head*, as a breath: A firm
belief of which dark, and majestick Maxi-
me, must be opposed to all the *prob'o's*, or
arguments, Unbelief can draw from all the
Topicks, when most sublimat: For though
we cannot reach the *Apex*, or top of its Ex-
cellency; we may lay hold upon the *Fund*,
or bottome whereon it stands, which is,
Who proceedeth from the Father, John 15.
26. *He shall take of mine, and give it unto*
you, John 16. 13. Which proposition mak-
eth not this conclusion *Aiery*, that he com-
eth from the *Father and the Son*, who was one
that *Breath* from the *Lord*, by the *Word* DoE
through whom the *Heavens* were made, and
all the Hosts of them, Psal. 33. 6. *Unic*

The Greek Church did therefore degrading the
Spirit one degree, in alledging his pro-
cedure from the *Father only*, to be seen: *sysfac*
some

ac- come in that it lost its Glory, Dominion,
om Crown and Dignity, May 29. 1453. Be-
pos- ing the day of the year, in which the Church
celebrates the memory of the *Holy Ghost's*
the coming down upon the *Apostles*, that is,
hare *thisunday*, the Turks having thereon en-
m: d'd *Constantinople*, their Crown and City:
not in the daves of *Constantine* the eleventh,
are on to *Helena*, having been builded and de-
Ei. rated, *May the 5. Anno Dom. 330.* By
firm *Constantine* the first Son to *Helena*, Orthodox
laxi- and Sound in the Faith in this particular,
, or d at this day possessed by the *Grand Seig-
l the vr*, the honour of Command being never
ough Regained, perhaps for this one cause, among
Ex- others, that this Error is still continued and
und, propagated among them. Though with a
h is, reverend Author, such deductions may be
n 15. it hazardous and uncertain; yet in this,
unnertime, at least, is to be marked, as by the
mak- finger of God, the *Constantines* therein,
com- bing a matter worthy of all observance, the
o was one being Sound, the other Corrupt, in the
yord Doctrine of the *Spirits* procedure.

e, and A studious Brain plodding about this
Union and Procession of the *Spirits*, intend-
grading to compasse it within the Bounds, Mould
proud Confinement of his reason, for fuller sa-
: sufaction, and clearer proof, then he sur-
fome

mised the Scripture afforded, was made to start by a Spirits Appearance in the Shape of a Body, with three Heads: which frightening him from further search, Concluding it too gross & Satanical; He learned greater Humility of mind, and sat down believing, without further search. In which resolution your Wisdom shall be seen, Happiness be found: For as the Rivers flow'd from *Paradise*, and as waters proceed from a Fountain, so the *Spirit* proceeds from the Heavenly Father, with this Heavenly and Eternal difference, that what proceedeth, still abideth with the *Father*, preserving unity, which nature can-not manifest; for as none can declare the Generation of the *Son*, so neither shall any be able to discover the procession of the *Spirit*, these things being written that we might believe, and no more, that we might still believe, and have everlasting life, begun here in that holiness, which as proceeding from the *Son* and *Father*, he workes in us, by virtue of our faith in him proceeding.



SECT. II.

TO attempt somewhat upon that Glory, we poor Creatures are to hold out unto the *Holy Ghost* in practice, in opposition to those crude

crude and unbelieving Notions, concerning him in the World: Let us *gird up the loins of our mind*, and to death disjoyn neither our Hearts nor Tongues, strenuously maintaining him, to be the Author and Interpreter of the Holy Scriptures, in the old and new Testaments. From these alone is the will of God revealed, only in these are the *Mysteries of the Deity* published, they being destinate for that end. At first its true he Transmitted the contents therein by Tradition, after he impressed them upon Tables of Stone, but the Church enlarging, and tradition being capable of Error: He lastly writ it on *writing Tables*, that he who runs may Read it. The *Turks* as otherwile busied, Flinch from us, at every turn, going Forward and Backward, and Side-wayes at pleasure. The *Jew* with an untoward and Skew Countenance, keeps even pace with us untill *Malachy*: where if we preffe him to proceed unto *John the Baptist*, or *Jesus*, he sayes, *the Lord rebuke you*, vowing by much, that God never writ more: and here he fixes his Foot. But *Holy men of old* speaking as they were moved by the *Holy Ghost* 2 Pet. I. 21. *Isaiah*, speaking by the *Holy Ghost*, Acts 28. 25. The *Holy Ghost* himself testifying these things to us, *Revel.*

Apointing them to be the Norma, Rule or Square, for Doctrine, for Reformation for Disputation, while the World stands yet not as Judge, but as the Judges Sentence or his Decree, or if as a Judge, not the Supreme, it being the Spirits Glory to proceed over all, in, or about the Church: And from the Mirrour of the Law, may be discovered the face of the Gospel to be of God the resemblance being so just, in its Washings, Sacrifices, Temple, Priests &c. determining the same Spirit who writ, *In the beginning God created the Heaven and the Earth, to have writ, composed and dictated, In the Beginning was the Word, John i. 1.*

We are beholding for the Chapters of the Bible, to the Memory of the Most Reverend Father, *Stephen Langton Archbishop of Canterbury, who Dyed Anno Dom. 1206.* According to good Authors; and for the verses to that Exact Printer *Robert Stephens, ver lately: but for the Matter, or History, in these two contained, let us for ever glorifie the Holy Ghost; who registering the History of the Creation, the Faith of Abram, Israels going down to Egypt, Moses's travel in the wilderness, Jobs patient exercised about that time, the Royalty of David, the exhortations of the Prophets, the Birth*

Birth, Death, the Resurrection of Jesus, the increase of the Church, and the hopes of the World to come; Being as bread given us by him to Eat, As Swords sharp'ned by him to fight with, untill we triumph, and have A-bundance in the Kingdom which is above.

The greatest indignity upon this score offered the *Holy Ghost* in this Age (if my judgement be of any weight) was by the Divulgiers, Believers, of those Prophesies, called of *Drabicius* his visions and pretended Revelations, touching the House of *Austria*, *Rome*, &c. Not only by the old Man himself, given out as parallel in truth and clearnesse, to those of *Isaiah*, *Jeremiah*; and belief pressed as such, under the pain of Damnation: but received, expounded, as earnestly, as the dreams of *Daniel*, and raptures of S. *Paul*. The terrible Oath compiled, and his being compelled, by the Hungarian Clergy, to swear against haggling, the prayers before its taking, the singing of the Hymne, *Come Holy Ghost*; The Astonishment that fell upon, and the Tears which fell from the eyes of all beholders, are not Nervous to Fetter the solid into a firm perswasion, that his prophesies were in truth the words of God, the probability of delusion therein being so facile to be found from themselves.

22 136. D O X O L O G I A;
selves. His dedication prefigured before both prophesies, contrary to Scripture Language or Holy practice, not being directed, *Burthens and Visions, to Moab, Edom, &c*. But poet-like and superstitious-like, there were prefaceings. To the most Seren, most Invincible, King of Kings, Lord of Lords, *Jesus Christ*, the Eternall and only begotten Son of God, a Style, suiting neither to the old nor new Prophets, in the old nor new Testament, in their Sermons. And to the Virgin Mary, who is the Alpha and Omega, the first born from the Dead. A phrase unbecoming a Prophet, and a Partner not becoming the Majesty of the Holy Ghost, whence it is said these predictions came.

Besides, it look'd (at least to me) scurvily, that he having found a Book of one Paul Valerius, writ against him (which by the way I and many I could never see, nor any of the signature) in zeal took up the Sacred Book, resolvig to ground a printed defence, from what places soever opened up; an Action that hath not very great Sympathy, with former Actings of Holy men of God; But the sad Luck was, that the third place, should happen in the *Apocryphal book of Wisdom*, and thence discourses: A Book which the Holy Ghost yet, in no Age respected so much as

as to Name, and our Saviour and his Apostles in all their defences, Heeds it no more then if it had never been; yet this defence (*forsooth*) must be eyed, called for, as another *Little Bible*, as an appendix, a new Edition of the Blessed word of God: yea, it may be more heeded, so fond are men, of every trash that cometh with the appearances of Novelty, though attended with Falshood. The very contrary happening, to what that pretended Prophet had fore-spoken, which yet is Caveated in his History, and urged as one Reason why he should be believed. Because we find many things threatened by the true *Prophets*, which for some time hath otherwise fell out, which we grant; yet its a bad Omen, that after a long Vacancy of *Prophets*, one should rise, and at the first dash, providence by Death and Warr, to walk in direct opposition to that which the Man sayeth, God ordered him to publish.

That Revelation commanded him to write June the 30th 1664. I shall Subscribe unto (viz.) that there shall be a day of vengeance to the worshippers of Idols, and to all false worships of those that do not Rightly acknowledge thee, the Tri-une God: But must, and shall demurre, upon the Revelati-
on

on of that *Christiana Poniatovia*, a Virgin who dyed that same year, and whose memory must with some smel like that of *Dorothy*, and her Prophesies, much like to *Dabicinius's*, must be Reckon'd as Authentick, the Song of the *Blessed Mary*. And besides the transgression of that established rule prohibiting a Woman to preach (which us till, or unless recalled, by some *Suspensions* not to be *Imagined Miracles*, is now, and for ever will be in force) For all her rising from the Dead (Not to walk any longer in this, to me, untrodan Path) in behalf of the Scriptures, I herewith cast in my protest, It is Forgery, which I principally draw from the Familiar Entercourse, she is said to have with God under the representation of an Angel: Adding this only as a remark, that this particular the Plot was somewhat unkindly layd.

God finisheth the Old Testament, with the Charge of Remembering the Law, Moses, *Malach.* 4. 4. Lest his people, heeding other Teachers, should be unlimted in their Religious adherance, and carried away by the boldnesse of the Ambitious or Delusions of Confident, Proud or Ignorant Eethusiasticks. And know we not, the New Testament closeth with a C-

upon the Enlargers or Abridgers of its Doctrine, *Rev. 22. 19.* Otherwise, whether might not the Church be Hurried by Diversity of Doctrine and brisk pretenders? For though it may be Granted, that some *Devote's* may be Inspired; yet the least dissonancy from Holy writ, may justly cause somewhat more then Suspicion: or admitting a Symmetry, they may be looked into, Perus'd and Read, but to affront the *Spirit* by Incongruous and Unproportionate Observes, by Firmesse of Faith and Hope, Fear and other Qualities to Revolve the Treatises of men, though Learned, Old and Religious, upon the Charge of Damnation, by the Author, is against the Glory, wherewith the *Spirit* is Invested on the throne of the Scriptures; God only so Speaking to us, and ordering a molding of our lives and conversation, conform to such Summons, as by his Servants, of old, and by his Son in these last daves, in Holy writ, Promulgat and made known, and still publisheth unto us.

It is also Incumbent upon Men, to speak of the Spirits Endowing of the *Ministry* with Qualities and Abilities, for opening that Book; A Work Meriting great Glory, these having from him. Diversity of Gifts, One the *Word of Wisdom*, persuading to things

things Divine; to another the *Word of Knowledge*, that by the Creatures God may be made manifest, 1 Cor. 12. 5. For the perfecting of the Saints, for the Edifying of the Body of Christ, which is the Church of our Lord, Ephes. 4. 12. It is He who spake indeed by us unto you, and in you, through us, His Church making us your Overseers, as surely as He made those Elders of Ephesus Feeders of the flock, Acts 20. 28. Though our Call be not so Immediat, as the call of the Apostles was, which Immediat Call from Jesus Christ those Ephesian Preachers also wanted with us; yet by him set apart for that Function as we also are. Stephen disputed by the Spirit, the Apostles Preached by him; And we also do, Figured in those *Seventy* upon whom God sent the Spirit of Moses, qualifying them to prophesie; not that Moses gift was thereby Diminished, but that their Vessels were filled at his Fountain, he still Remaining in full himself: their Lamps Kindled at his Flame, he still burning clear himself, Num. 11. 11. That Knowledge, Light, Heat, Spirit, Faith, Love, or Hope, which at Time the Shine Forth toward God, toward Man, toward the Gospel, and towards Heaven, by our Preaching, ought to be looked upon, not as ours, but as the Work of the Spirit.

Known and He Glorifi'd, not the Preacher, Accord-
nay bingly.

For Prophesie is not to be bounded to a
of predicting, or shewing *things to come*, but for
of *our* orderly declaring of the will of God, in
eakened speaking to *Edification* and *Exhortation* and
is, *He Comfort*, 1 Cor. 14. 13. Which is done
as by the Gifts severally bestowed, in one, two
or three Talents, on the Ministry, by the
Call by *Holy Ghost*, and for preparing people, as the
postle voice of a Cryer, to make straight paths for
Jesus their *Feet*; or as the wind, to awake them for
d with Receiving of the *Holy Ghost*, as at *Pentecost*.
Every Sermon, being as so many Stones, for
the *Spirit* Building the *Saints* up in the most *Holy*
and *we* *Faith*; the Contrived Method of Gods con-
verting Men from the Error of their *wayes*,
them being the *Scriptures* opened and applied;
God in this Informing his *Servants*, his *Pre-
achers*, as he did *David* his *Servant*, his King,
aining in the *Matters* of the *Temples* *Materials* and
Structure, 1 Chro. 28.19. Making the build-
Numbers of his *Spiritual Temples* the *Souls* of men,
Spirit to understand by writing and his *Spirit* upon
Time them, how the converted should *Edifie*
themselves, and one another, in the *Faith*
and *Love* of *God*, He letting them know
upon that holy Maxime oft in the Mouth of *Judi-
cious Hooker*: That the *Scripture* was not
written

writ, to beget Pride and Disputations, and Opposition to Government; But Humility, and Obedience, and Peace, and Piety in Mankind.

This sure is the cause that maketh the Rude *Russians* to speak so Respectfully of their Churches, that when Destroyed by Fire, they say not, *They are burned*, but *they are Ascended, or gone up*: As if the place wherein the Holy Spirit gave them Lessons of Holy Deportment, and endowed them by preaching to aspire to a Holy Life, should not be Deemed to vanish when out of sight, but rather removed to that Holy Place the Spirit dwelleth in above, that sometime visited them in it, when below: Respecting the Church, for the preachers sake, and him for the Spirit's sake, fixing their Eyes on him as principal Agent of their Saving Knowledge. For though *Paul* preached, yet it was the Lord opened the heart of *Lydia* to attend upon the things by him taught, *Acts* 16. 14. A stone of Obduracy against the word, of peevishnesse against the Preacher, lying ordinarily upon the caye of the hearts of Men, until the Spirit, as *Jesus* roll it away, and bring forth Envy, Covetousnesse, Pride, Self-love, Fury, Uncleannessse, Intemperance, and whatever is contrary to true Holinessse.

and Solinesse, setting his Feet upon their Necks, then hanging them up as *Trophées* of his victory, and pledges of the Souls Release from their Tyranny and force. Of which Conquest, It were Adultery to give *Paul*, *that Son of Nun*, and not the Holy Ghost the Glory; but Laudable and true Glorying were it to blesse the Lord, for his great deliverance in this matter.

Henrie the fourth Emperour, in a pro-
pelle, Allighted at a Countrey Chappel to
say Sermon and Service: the Priest that
officiated, being unusually deformed, and
the almost Monstruous; His Majesty said with-
himself, *How can God like so ugly a Fel-
low's Service?* Disdaining him in his Heart:
But that part of the office being through
Mistake twice repeated, *It is He that hath
made us, and not we our selves,* His High-
the chie changed his mind, concluding him a
Prophet, for Knowing and Checking his
14. Harsh thoughts, which so wrought (by the
Spirit sure) upon the heart, that Royalty stoop-
ed to crave the Priests *Remission*, and bounty
opened, to set him now regarded, in great
Authority, which he Pioufly, Honourably
and Faithfully discharged. The *Holy Ghost*
is that Master, that teacheth within, the
true up-taking of such Rules, as are outwardly
sent

sent to the Ear, whether it be in the fearing of God, or Eschewing of evil.

Among other temptations laid upon *Martin Bishop of Tours* by Satan, this was thorny, that one Cloathed in Purple, Crown'd with a Diadem, appeared to him, saying, *Know, Martin, that I am Christ, whom thou worshippest, &c.* But the Word, and the Spirit, (sayeth my Author) so far instructed him, as to reply, *My Christ was crucified, and wounded, in that Habit, I will neither worship nor believe.*

Be this Relation true, or false, this is sure, that by the word, as in *Cornelius House*, the Spirit is obtained: and *He that heareth not us*, that is, he who obeyeth not; but taunts at the Preacher, and scoffs at the Sermon, hath not yet received the *Holy Ghost*: being a stranger to his Fruits, Comforts, Intentments and his Law, He being abused in these his Messengers, their garments being Cut in the Middle, for discovery of that, which they ought to hide (if *Vanity be found*) as *Hanun did to Davids Ambassadors*, 2 *Sam.* 10. to his own Destruction: Which oft in Death-Bed, and publick Executions, is evidenced, the most Ignorant Buffoons, then Regratreing this Insolence; How shall it then peirce the Soul of the more Serious

Don

Don Pedro; if God ever call him to Repen-
tance, or the Inquisitour, if he make Inquisi-
tion for Sin, towards Amendement of life?

Yet alas! may it not be surmised that this
same Prophecy shal be Accosted with Derisi-
on and Encountred with a Smile? Men,
carnal men, laying to it, as the Children to E-
spha, go up, go up, that is, to Heaven with
thy Master; These things being our
refuse, and such thoughts, as Glory in the
Holy Ghost, being too lean a duty for our
Honourable Tables: For to be plain, and to
passe Law-distinctions, to avoid Boggling at
Words, There is a thing men surnames, as
from *Simon Magus*, Simony, not a vice, but
with too many accounted vertuous, though
bathed by, because leading unto, Ignomi-
niously handling of the Spirit, so much the
more, as his Disciples (*in this, short of their*
Master) that they give not, (though they
might) signes of their Repentance and Con-
version, in calling *Pray for us*, *Acts 8. 24*:
But by *Simoniack Compact*, continue to
Affront the *Holy Ghost*, the *Servants* and the
House of God; And that from the right of
Patronage, against which we have no de-
bate, proclaiming *peace peace* unto it: But
however it would be known, that the right
of presentation according to the old *verse*.

Patronum Faciunt Dos, Edificatio, Fundus,
came either from Endowing, or Building
of a Church or Allotting some of their
Land whereupon it should be builded, and
by the Conveyance of Estates and Sale of
Lands, doth this passe from Hand to Hand;
as a property in Succession; now Consider,
whether if he, who never did any of these,
make advantage of Gods House, for stand-
ing upon his Ground, may not justly be cal-
led *unthankful*, God suffering Many Houses,
and Large Mansions of that same Person, to
be founded upon his Soyl, *For the Earth*
is the Lords. And his hands formed the dry
Land. For which it may be, the *Holy Ghost*
hath no requital, or at least none greater,
then exemption of his own House, from
that Annual Tribute, though it perhaps be
payed roundly at once.

The usuall answer is easily repelled, that
this is neither Buying, nor Selling of the
gift of the *Holy Ghost*; for though I acknow-
ledge another Expression might have been
chosen, yet *custome* the Rule of Speech, hin-
ders from carping at the word; but for the
thing it self, is it not a Buying and a Selling,
a Taking up, and a laying down of Money,
for the performance of that, which both
Merchant and Customer know, to be the
Mean,

Mean, by which the Holy Ghost is given ;
viz.) Preaching the Word, Administ'ring
of the Sacraments, which it the Patron will
not suffer to be entr'd upon, untill the time
that Money open the Pulpit door, which,
when done, the Chaplain in opening his
Bible, for sanctifying the People, may by
them be accounted somewhat Diminishing
to his Acceptance, Cash being Princi-
pal Virger or Usher to that Exercise : And
though the Poverty of some, might Extenuat
their unthankfulness, pleading Excuse, yet
the Wealth of others, maketh it the more
Criminal ; Yea the dark conveyance of it
towards all, is a strong Circumstance of self-
Condemnation : but the unsuccessfulness
hereof, in most of all the Ages of the Church
(it Seldom thriving on any Side, but Con-
rary) might be urged as Arguments of
Abhorrency.

But We Proceed. When we shew that
Henry the second of that name, Emperor, en-
gaging in battel against the Hungarians, (con-
scious in guilt) openly vowed in the Head
of his Army, if God gave Conquest, to Root
out from his Dominions, as David the wicked
from the Land, all Simonists and Simony,
which his Predecessors had temerè, rashly, suf-
fered and unadvisedly permitted to be used in

In the winter nights of Fears, Entangle-
ments, Faintings of a touched Conscience,
Hungry Belly, diseased Body, Perplexed
Heart, How hath the Spirit Formerly come
with, *The Lord is with thee?* Judg. 6. 12.
in unexpected supply and comfortable re-
lief, Reason failing, Sense growing, the Spi-
rit hath called, *arise into thy Chambers,* talk
with *Job*, with *David*, with *Daniel*, with
Silas, with *Peter*, with *Lazarus*, as the
Leper, Math. 8. *Lord, if thou wilt thou canst
help me.* and then if Comfort, Patience,
Strength, flow forth, forget not to say, this
is the Comforter. For his Oyntment Runs
down from the Head *Christ* to the utmost
skirts of his *Garment*, that is, the poorest De-
pender, suppling the Flesh, cleansing the
Wounds, glading the Heart, beautifying the
Face of such as have *lyen among the pots*,
causing a glistening in the Sun-shine of Sere-
nity, by secund Providence and warmth to
the whole man, by the precious Knowledge
of a reconciled God. While others, in
Great Vanity, for no profit, Rise up Early
and sit up Late, eating the *Bread of Sorrow*,
Psal. 127. (i. e.) Got by that, which shall pro-
cure

l, Desire them sorrow, or sorrowing, because they
hunger and eat Bread, or Sorrowing that they can-
not get more, grumbling they have so little,
angry, chiding Sorrow upon themselves by un-
diligence,怠慢 diligence and pains, that they may
never have bread: Whereas the Heritage of
some who blesse the Lord, hath, as his Beloved

12. or only sweet sleep, but, as the text may be
read, Good Children, Rooted in God, bloom-
ing towards Man, Content, Peace, Wealth,
, talk Honour, Courage and Holy Audacity, At-
withstanding them in their Correspondence with
the world, and Employment with God, Speaking,
what is, Defending themselves, against all
enemies, their Enemies, and overthrowing them in
, this *the Gate*, that is, in Judgment, the Spirit
Runs leading for them; *Psal. 127. 2, 3.*

most Is the Soul convinced of it's Sin? of it's of-
fences? is it thereupon prompted to acknow-
ledge, *Father, I have Sinned*; to say, *Lord,*
give, and that in a sweet freedom, this must
be entertained, as Acts not flowing from
the *Flesh* and *Blood*, or obtruded upon us, from
the principles and Collections of our own: but
edge for Enhancing of the respect due to the *Holy*
, in *Ghost*, they are to be Noted, as delegated by
early the *Spirit*, for testifying to the Conscience
of Acquir'd peace with Heaven; For it is he
that maketh intercession for us, *Rom. 8. 26.*

That is, provocketh us to intercede for our selves, with *groans that cannot be expressed* (i. e.) which we cannot expresse, being ignorant of those particular Remedies, requilit for that Condition, we groan, or pray under, which he can readily delineat, being *God*, and passionately alarum the Soul by *Home-set reproofs, Forcible Convictions,* Job. 16. 9. To shake off Sensuality, stoatingly to Guard against wrath to come, by putting on the *Armour of God*, particularly that piece of it, *Prayer*, from which excitation the *Spirit is Surnamed a Spirit of Grace and of Supplication*, Zach. 12. 10. As infusing goodness, discovering to the darkned understanding, the past ingratitude of a Debauch'd life, loosely Spent in opposition to the Fathers Benevolence, Mercy and Tender-heartednesse: So that Petition and Thanksgiving, for preventing deserved judgement, and for Receiving undeserved Acts of Grace, filleth up the large Scrolls of the Souls Capacity, that but these, and what are Annexed to these, are only Legible, in their presentments unto God.

Hence proceeded that pious Custome of the Church, in all Meetings, wherein Government, Doctrine and Order were concerned, first to sing that Hymne, *Come Holy Ghost*

or our Ghost, &c. and then enter upon Businesse, Enact Laws, or form Conclusions, his want being exposing the most choice Elections to Ignorance, Reuance, Division, Inadverrence; But direc-
r praying the most Suspected, to the desired port
being of Truth, Unity and Peace, flattning Carnal
oul by Interests, enlightning doubtful breasts, by
tions, calming the Clamorous Tongue, and sug-
stoat-gesting convincing arguments to the Costive
y pur-Fancy, by which, how much glory, with
ly that the Devout, hath the Spirit in all Ages got
ation, unto himself? Commencing since the Death
e and of all the Apostles, from two Famous Coun-
good-sels held in Jerusalem and Nice, when its
stand-thought this Hymne was first composed,
d life, and drawn up by the Holy Constantine, the
athen second being like unto the first, called of Nice
arted, not so much, or not only from the City Ni-
g, for sea, wherein it was held, as from the Greek
or Re-word Nikos, the Eternal Truth, the Holy
illeth Doctrine of the Blessed Trinity, therein con-
quering, & triumphantly coming off Against
Arius and his Doctrine, in denying the Tri-
nity, and Famous Stately Churches Edified,
wherein to publish, that Christ and the Holy
Ghost was from the beginning.

On the other hand, with the Advertent,
how hath the Spirit purchased praise, in be-
holding the Ghostly, that is, the Dead-like

Issues of Subtil, Factious and Unholy Assemblies; where through the want of the Spirit, Ignorance hath vanquished Learning, Confusion triumphed over Order, Passion silencing Reason, Fraud conquering Justice, and Brawling houting at Peace, Pride, Envy, Interest, Treason, insulting over Humanity, Love, Clemency, Loyalty and Piety, (which ought not to be Separat) to the disturbing, not Quieting a Common Wealth; The Spirit not blessing, not directing the convention, because convocat for some fly purposes, concerning the Members own Grandeur, not about the Refulgency of his Glory, therefore Blasted be their deepest Contrivances, and Withered their Fairest Flourishes, confounding theirs, preserving the honour of his own *Name*.

What ever we suffer, let us by a Holy, Pure and Innocent life, evidence our respect to the blessed Spirit; Lying, Stealing, Bitternesse, Uncleannessse, Idlenesse, Filthy talking, Base whispering, Bitter reviling, Devilish revenge, Brutish anger, Deafning clamour, Foolish malice, Ape and Mimick-like conversation; Grieving his Holy Person, *Ephe. 4. 30.* Being Exotick, Forreign and Strange plants, not consisting with the Soyl, with the Soul he hath given us. To that good example

As example expected of us, nor to those *Acts*,
 of the promises, gifts, assurances, he hath offered,
 being, and freely given for our behoof: But most
 of all, for their Dissonancy from that Majesty,
 Justice, Sanctity, Honour, wherewith he is endowed
 Even himself, and according to which he justly
 impi-spects, our conversation sh ould conform,
 iety, we always being in his presence and under
 his inspection.

alth; No Creature we read to be made accord-
 ing to the Image of God, but Man; and that
 Image by his fall, is not so much broken, or
 lost, as it were, the second Creation by Christ hath
 his set so much of it together, that our know-
 pest edge can competently and savingly in-
 terest us, how to be righteous to our Brethren,
 sober to our Selves, and Holy to God, even
 our Father, if we will be studious: And
 surely, ought it not to be ponder'd, that the know-
 ledge already infused, repells and puts to
 flight, profane, Sordid, Fetid and Mad
 lethy behaviour, as procuring shame and dishonor
 to our Man-hood, the Indignity offered the
 Spirit in whom we live, in Ingenuous mo-
 rality, being but brought in to Aggregate the
 person, guilt; For disdaining such Monstruous, Pro-
 digious and Unmanly Deportment: But its
 oyl, direct Tendency for moving the Holy Ghost
 to forsake the Christians Body his own
 temple

temple, *Rom. 3. 16.* Because too loathsome, too fluttish for his pure being, who will not have the Ranknesse of the Goat, nor the Drunkennesse of the Swine, to be in any corner of that House, wherein he inhabits, I say, this immediat operation upon him, obligeth Man to put his *Knife to his throat*, that is, kill the *Appetit*, destroy the thought, avert the object, that in the least degree delights in, or warps toward, such impurity: And if by these or the like, the mind be defiled, by Religious Ejulations, holy mournings, contrite tears; Let the floor be washed and cleaned again, for a Second Invitation, by Love and Repentance.

When Dead mens sculls by an unknown hand, were one morning found cast into *Jerusalem's* Temple, a little before its last Destruction, the Angels were Heard saying, *Let us be Gone*; the place by these bones being defil'd: And surely Lustfull thoughts, Fleshly concupiscence, Rousting in the Soul and Heart of a Christian, enforceth the Spirit (*who is Holy and loves to ly Clean*) to prepare for a Remove; Which change considered, the disadvantages thereby, when calculated and cast up, the folly before man is inexcusable, the Choice undiscreet; but in the Sight of God, so Disrespectfull, that the

the pleasures Contracted in such embraces,
shall be requited with in effable Anguish,
when he leaves that breast in Justice, and
Anger, which made him Relinquish it, for
Filthinesse in Grief.

That Good. Wise, Learned and Great
Alphonsus of Aragon, blessed oft God that he
was a *Man*, that he was a *Christian*, and that
he was a *King* of many Kingdoms: And
what Testimony of *Gratitude*, can in Fairer
Characters, with more Authoritative sub-
scriptions, be drawn up, for our Reveren-
cing the *Holy Ghost*, as Homage for what we
possesse, then *Harmlesnesse*, then *Innocency*,
in denying *ungodlinessse* and *worldy Lusts*;
living *Soberly* and *Righteously* and *Godly* in
this present evil world, *Tit. 2. 12.* In op-
position to the *Luxury*, *Avarice* and
Haughtinesse, which is in the world, In con-
tradiction to the *Pleasures* of the *Flesh*, the
delights of the *world*, and *Temptations* of
the *Devil*, which the *Spirit* himself in a *Se-
cret opennesse*, hath forced us to Remember,
in descending upon *Christ* at his *Baptism*, which
figureth *Washing*, and *Whitnesse*, in a *Dove*,
Mystically presenting to the *Baptized*, *Sim-
plicity* and *Love*. At his presentment in the
Temple, there was offered by *Mary* a pair
of *Turtle Doves* according to the *Law*, or
two

two young pigeons; Undoubtedly and Emphatically, Subjected such, who followeth him to the Church, to live, or be as the ~~Our~~ Turtle, whose Vidual Chastity (*after the death of her Mate, or first choice*) whers I am ~~sure~~ against Prophane Ribbauldry; and the ~~young~~ *Pigeons*, as not Acquainted with Generation, (*without a perhaps*) Leads to captivate every deceitfull Lust, Contributive to make more Glistring, in the eyes of the ~~World~~, the Glory we owe to the *Holy Ghost*.

In *Rome* its said, there is a Place, called *Via Pia* the Holy way, and the life of Man ought to be spent in the like Ascent, still climbing up from one Scale to another, in Cumulative virtue, adding to *Faith* *Knowledge*, to *Temperance* &c. 2 Pet. 1. 5. Untill the Crown of all Excellency, of perfect Holiness, be Acquir'd in Heaven (*by the Guidance of the Holy Ghost*) which shall indubitably be fixed on that head, wherein the thoughts of being Candidate for Glory, are pressing and urging; to the Disannulling the sinful Decrees, of Satisfying flesh; Heaven admitting of nothing that defileth, Revel. 21. 27. And practically condemning, the Frumping *Hector*, who *Facius Cardan*-like, will in unholy Jollity, conjure up se-

Em-
-en Devils at once, that is, Entice men to
-eth & as Devils, in all kind of Sensual Excess,
-the outstripping the inhabitants of Gangana,
-the Feasting, Dancing, Eating and Drinking,
I am shouting and Roaring with the Devil, be-
-cause we know him to be the basest of Crea-
-tures; and yet in those Debauchs, daring to
-ap- Name the Persons of the Blessed Trinity, as
-e to Gods associate were Belzebub (whom they
-the caress) then which nothing is more con-
-Holy bounding, or more obscuring, his Fame and
-Transcendent Perfection.

llid Were it not more Conducing to our Fel-
-Man ity, if, as is Prophesied of the Kings of the
-still Earth, we would bring our Glory and Ho-
, in our to the City of our God? *Revel. 21.24:*
ow. Delivering into the Exchequer of the Most
Pet. High, Most Mighty, all the substance of our
, of Revenues, that he might be All in All, which
ven to us should be no deprivement, or Diminuti-
-on, of that which the World calls Great-
-ness; But a more expedient way for its per-
-manency and fixedness, to us and ours.
an. When in Spite of Carnal Interests, Pretend-
-sh; ing the losse of all we engage with Holiness,
-ch, as Merchants with the *Affurance Office*, the
-ng, Principal Venture of a Souls Worth is Se-
-an- cured, and insured, Durable Glorys, of E-
-se- verlasting Bleſſe, upon the bare offer of Ac-
-ceptance

ceptance, Articled for, the Oath of Verity
it self Appended to the Bargain, for greater
er certainty. It was this made *Canthus of
England* (for *Refutation of vain-Glorious
Buffoons in conceiting him a god*) to Erect his
Throne on the Shoar-side, Prohibiting the
Sea, not to touch his Royal Feet: but the
Fierce and Sawcy Element, slighting the
Charge, Accosted his Pavilion, to that near-
ness, that his *Kingship* drew back, yet with
that Austerity, that he would never after
wear a Crown, fixing that (according to
the *Superstition of the Times*) upon the
Crucifix, as if he had said, there is no King
to the King of Saints, when he did say,
that none deserved to be called King, but he
that could Command both Sea and Land.

In purer Rethorick, did James the Fourth
of this Kingdom, expresse his Dependence;
who in a wreath of Laurel, on a Shield,
Shadowing his Soveraignty, and growing
Strength, writ the word *Jehovah*, encompas-
sed with this devise, *in virtute tua* (i. e.) by
thy power. As if the Glory of his Dominion
had (as it had) for its principal Efficient,
and Government. not his, but the Almighty's
benign Aspect, Care, Blooming and Fructu-
ating Influence, Poor Feeble Man, being con-
fined to a narrow bounds, in a Spacious
King.

Kingdom, God must Reign, Rule, Protect, and blesse, or the Scepter of the Wilful un-
prosperously shall be Manag'd, & the Coun-
sellors of the most Potent, *feroboams* like,
will Separat Subjects, first from Loyalty, then
from God. The power of Kings without
Gods Authority, not strengthning Laws, in
Reference to the Subjects Obedience, but
rather maketh such Convulsions in the Face
of Affairs, that Frequently the glory and dig-
nity of Princes undergoeth an Ecclipe and
suffereth a Diminution: yea, is oft Extinguish-
ed. The Serpentine Qualities, inherent in
men, in whom there may be somewhat of
the Spirit, being not purged and drained by
the awe and fear of God, will be found at
the back, that is at the Strength, of all their
Edicts, consuming them and Reducing them
to nothing, as was that Still-born Infant, at
Cracovia in a Street called the *Holy*
Ghost, Anno Dom. 1494. A living Serpent be-
ing found and seen with astonishment to have
crept upon the miserable and poor Infant, then
had there brought forth; *Zehovab* only be-
ing able to Charm those Adders, of Ambi-
tion, Pride, Covetousnesse, Revenge and
Spite, which may infest a Land, and lay it
desolate, kill a Soul, and make it deformed
and confounded.

Upon

Upon this account it is, that to the Glory given to the Father, Son and Holy Ghost the Church hath added, *As it was in the beginning, is now and ever shall be, World without End.* In which words, the word IT exempts plurality of Gods, when the number of Persons in the God-head is individually expressed, THEY or YOURS, not being much as thought upon in this Holy Stanza but IT, the Glory of the Three being one, not Multiplied, but United. As in the Angel Antiphony's, *Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory* Isa. 6. 3. Expressing the three Persons, have but one Glory, and that Glory to be fixed in the Words, to him who is, *Holy, Holy, Holy, the Lord God*; not Lords, no Gods, but, *Lord God of Hosts*. And as in the Psalmists predictions, *God shall bless us, God even our own God shall bless us, and all the Ends of the Earth shall fear him*. God being thrice Named, because of three Persons yet three Gods denied, because HE, **THEY** shall bless us.

And therefore Kings, States, Princes, Nobles, and all, who are inferior to him, as who possesse the Erds or Shreads of the Earth are, being Incapable of giving the three-fold blessing here intended, of Earth

Glory to the HOLY GHOST. 161

Glory, Conscience, and of Heaven, are to fear, that Ghost is, Glorify him, who filleth the Earth, This is one he by God, these three Persons. The power of the Son with Father making him Glorious, the Wisdom of the Son with the Son making him Glorious, the Goodness of the Son with the Spirit making him Glorious, yet inferreth not three, but one Glory which was in the Beginning, when Kings were not, and there is, in the whole Earth, where Princes are, no cannot be, and who shall be, that is, Endure Angel when both are gone, His glory Enduring for ever: Unto which let the whole World say, Glory Amen. And they who say that, in Sincerity, say the Jews, Hasten their Redemption; because for the Elects sake, these dayes, that is, Holy these evil dayes shall be scorched, sayes our Saviour.

in the Glory be to God from all Creatures, said the Holy Chrysostome, and Dyed in a troublesome and turbulent time. Beholding now that glory of God by, in that Holy Mount, where three is seen, as Peter, James and John, three heard, as Christ, Moses and Elias. Three lived in, as Father, Son and Spirit, and that after Six days where, No all Created things and Essences are passed over, as ever, Faith only being Guide and Captain in of thoul-Employes of which the Trinity in Union this is Eminentely one, as appeareth in that Splendid Name, which is, and which was, and which

Con-

is to come, Revel. 1.8. The Father being that *He which is* Exod. 3. the Son which *Was* John 1. and the Spirit *He which is to come*, Rev. 1. and in all, one only *Almighty* Gen. 17. S

The Churches Care in this particular, in Transmitting the Trinity-Doctrine to her Sons, is Religiously methodicall, for having Festival days for Commemorating the Birth, Passion, Resurrection and Ascension of her Redeemer *the Son*, she Nobilitateth the Year, with one Day, indeed a *Whitsunday*, for Remembrance of the *Holy Ghost*; And the Fathers Kindnesse to Mankind, being in these Uniteley taught, lest Detractors, or Ignorantes, should Surnise a Separation, *Trinity Sunday* of old judiciously followed, and yet Succedeth, that *White* one which teacheth the Existence of these *three*, to be in themselves, but one, that the Unity might be Glorified by us, and all other at all Times:

Over and above the yearly Celebration of these Invaluable Mercies, with the weekly observation of our *Lords Resurrection*, wrought in by the Father, and the Spirit, we have by our Pious Ancestors been taught to assert, and proprieide for Beautifying of the Holy Trinity through the Person thereof Incarnate, that is to say *the Son*, in regard that though some Nations reckon and begin their Day with the Sun, we cause

that
Wthing, that being indeed the cause of the Day, as
one, *Perians* and *Babylonians*: others from the
12. Setting of the Sun, that being the Scripturall
, in accoune, making the evening and morning the
sons first day, as *Bohemians* and *Italians*, with whom
Fe^rt is ordinary to dine at sixteen of the Clock.
P^{er} D^{ay} he^s from Noon to Noon, accounting it day,
Re^l when the bright Sun is seated in his highest
with *Triumphal Pavillion*, as with the *Arabians* which
hem^{er} is with a witness, we with the *German* Pro-
ther^{ies} reckon from mid-night to mid-night, be-
itely cause about that time was our *Lord Jesus* born
of the *Virgin*; Evidencing thereby our Chur-
ch^{es} account of time, not to be so much, from
the Suns motion in the Firmament, as from our
e^{re} of Saviours lying in the Manger, when rejected
that^y the *Jews*.

Such as descend for searching into the can-
es moving the Christian *Philosophers*, for give-
ing or owning, the Names appropriat to the
Zodiack Signs, finds *Aries* the Ram to reign
in *March*. From the deliverance of *Isaac* from
the Altar, beginning the year with Remem-
brance of *Abrahams* obedience: but *Capricorn*
is called a Goat, and reigns in *December*, the
Jews being as Goats placed on the left hand of
him then born, who is to Judge the world, be-
cause they contemned him, when born in the
night, though sent by the *Father*, Formed by

the Holy Ghost, completely furnished with Authority & Gifts from both to bring them & us from Darknesse unto Light, from the power of Satan unto God, *Acts 26.18.* the Christian world Acknowledging (as it were) ignorance to reign untill his appearance, *Acts 17.30.* Dating Imperial Letters from the year of Christ, first done by the Emperour Charles the Great *A. Dom. 800.* Papers before him, bearing from the Worlds Creation or building of the City, &c. Which universal dignity is to be seen Abridged, in the Symbole, or Motto of God nev'rh that formerly being, *Post Tenebras Lux etero Lucem,* but in the last Age, when (and since) Enlightened by reformed Doctrine, the Express is, *Post Tenebras Lux.* Jesu by his Gospel-Doctrine, his Apostles mission, converting darkness, not only, into Sun-shine, but creating confidence of a brighter day. One great Mean whereof is a yeelding to the Dazzling truth of *Three in Heaven* which are one, the Holy Ghost having asserted it in writing *John 1.7.* Rather then Bely, whom, let's stand for this Grand Truth, when Tabled in our Churches (the Trinity being so much blasphemyed in some Books, Mouths and Streets) by taking unto it as a *Vexillum, or Flag,* demonstrating affiance, lest the Glory of our God be Darkened in its just Refulgency, yet shining in

th At our Assembly. And the Mahometan Turk, & rise up against us, with Equal Confidence to those of Sodom, against the Jews, who will, world and are bound to rise in arms at the display of the Banner of Mahomet (which is carefully kept for, and brought forth in extremity) to g, first that incenseness, or degree of Ardour and Zeal, Gross that the Boy of seven years old, will and must bearing fight, for its Protection, and Dignity, or be of the Accounted *Guar*, that is, an Unbeliever, in regard they think (as they are Foolishly taught) it came from Heaven, whence this Doctrine of the Trinity, did Certainly and Infallibly Descend, &c.

In a Word, it is our Christian Philosophy, to believe in one God and three Persons, which the Doltish world of the *Ethnicks*, on one Hand, cannot consider, nor the perverse Jews one the other Comprehend, which neither can we; yet both we and they may discover it in the Scriptures, and so discover it, that we may perceive it to be a hard thing, yet necessary to be Embraced. We may read it in the Creation, when the Lord God said, *Let us make Man*, Gen. 1. 23. There are who behold it in the Patriarchs, Abraham shadowing the Father, in giving up of his Son for sacrifice; Isaac the Son, in being obedient to the Death; Jacob the Spirit, in sluing from these two; and

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all swallowed up in the Name I/ratt, Pgl. 505. 5
10. Yet with Favour, these see but darkly, the
saving knowledge of the Great Three, being
Supernatural: And as nothing is more dange-
rous, and nothing more laborious, so nothing
is more fruitfull, then Sober Questions about
the Trinity, in Unity, when founded upon
Faith, that Eminently forming Purity, by con-
sequence, the Avoiding of Fischnesse and Fri-
gidesse, or coldnesse in Devotion, entitling to
Fixednesse and Perfectnesse in Gospel Light and
Revelation.

For though some Articles of our Faith have
reason to wait upon them, Enforcing an A-
theist to confess, as the Worlds Creation, the
Immortality of the Soul, the being of God
&c. Yet there are others, in which Reason, is
of no Reason, Weight, or Force, such as the
Incarnation of the Son of God, the Essence of
the Trinity, which Faith must still contend for
and obedience through the Ear must listen unto
to, In *Integro*, without baulking, virtuated
with the same qualities, Philosophers Requir-
ed their pupils of old to attend their Lectures
(viz.) with Upright Bodies (i. e.) not shru-
ing through Misbelief; A steady Soul, not wan-
dering among the thorns of debates; Cleanse
Ears, in being apt to hear, that is, Consent to
its Verity, through purity, lest the Body of

Son

Glory to the Holy Ghost. 162

ds. Son of the Discipols Conversation admit every
the Indean Pilgrim lust, with rich, that is, Card
ingal or Hearty Entertainment as the Hospital of
the Trinity at Rome admits all Travellers, for
hing three days: Or any unlawfull motion, of uncharit
bounches, at the sound of each Temptation, as
ipot that Hospital of the Holy Ghost, in the same
con-City, receiveth Bastards, at any hour of the
Fri-night, by the Ringing of a Bell, from their
ng to parents and Trustees: Such practices, being de-
c and structive to that *Grandezza* that Excellent Glo-
ry, we owe to the third Person, or to th: whole
have Trinity.

an A. The first part whereof is *Believe*, for the Pa-
n, the *Eternity* of the Father Begetting, the *Generation*
God of the Son, and *Procussion* of the Spirit is a
son, is fift not Adequat to Flesh and Blood, and
as therfore preserved for Heaven, which as yet
nce o is locked up from our eyes. And therfore I can-
d for not understand those *Novissima*, or last words
en ut of that Great *Trismegistus* (An Egyptian
truate Prince the first Humane writer in the World,
equir (i. e.) whether they Flowed from Reasons,
tures or Revelation, or both. he being about the
shrog time of, if not before Moses, for having ad-
it wan vised his Son to pray to th: Lord and Father
cleanse and to the Alone, and to he One, from whom
isent tis One, to know and understand so great a God
ody closed his eyes with these sayings, not favor-
Son. ing

ing of Heathenism, nor partaking of Flesh and Blood (viz.) O Heaven, the Work of the Great and Wise God, And thou O Father! I adjure thee by the only begotten Word, and by the Spirit, comprehending all things, to have mercy upon me. Hence it is inferable, that by the blood of the Lamb, God hath Redeemed unto himself (some men) out of every Kindred, and Tongue, and People, and Nation, Revel. 5. 9. And the Redeemed are to sing this new, this old Song Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the Beginning, is now and ever shall be, World without End. Amen.

The rather that there be among us some that Deny the Glory, some the Trinity, and others the Eternity of God; and being a short Creed ought the more to be Inculcate into the heads of the unlearned, being the Jewish *Hallelujah*, praise ye the Lord, at the End of some Temple Psalms, making them all with us. Church Offices, by this Appendix, Giving thanks unto the Lord, for he is Good, for his Mercy endureth for ever, Psal. 107. 1. Let the Redeemed of the Lord say so, whom he hath Redeemed from the Hand of the Enemy, Praising him for his Mighty Acts, Psal. 150. 2. And according to his excellent greatness, *Hallelujah*, praise the Lord, all ye his Angels, praise ye him both Sun and Moon, Rich and Poor, High and Low together.

together, giving him the Glory due unto his Name.

In this Spiritual Hymne aimed at from its beginning, where after the Form of Baptism, the Father, Son and Holy Ghost, the Ancients gave Glory to the whole Three; But Arius and his Disciples, acknowledging a time when the Son was not, making him to be but called a God, as Moses was, as Kings are, about A. Dom. 300 The Church Condemning that Ambitious Heretick, added to the words. *As it was in the beginning, is now, &c.* Which to the worlds End is to be stood unto, as a necessary truth both in Confession and Conversation the second without the first, being but a Flower without a Root, as not proceeding from Faith; The first without the second, as a Root, not blooming into Fruit, in not tending to a good example, making our Faith to be evil spoken of, if we may call it Faith, that Justifies not, (that is) that declares not it self to be Faith by works: which all that believe, must be careful to maintain. Otherwise our Believing in God the Father, Son and Holy Ghost, is no more to be thought believed upon by us, then He who making a confession of all the Twelve Articles, in English can be thought Christi-

DOXOLOGIA;

Christian when Immediately he should turn
and Renounce them all in the French Lan-
guage. So necessary is Practice, to the Doc-
trine of our Faith, in giving

Glory to the Father, and
to the Son, and to the
Holy Ghost.

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A N

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ANSWER
TO A
LETTER
TO A
BISHOP

Concerning the
Present Settlement
And the
New Oaths.



Printed in the Year, 1690.

and

AN

ANGELA

TO

LEATHER

TO

BISHOP

Concurrent with

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A N

ANSWER TO A LETTER TO A BISHOP, &c.

IT is not my present Task to enquire, nor is it material to the Cause herein debated to know, whether the Letter to a Bishop was composed by one or more: I shall cite it as the Work of a single Person, and treat the Authour of it with all Christian Candor and Charitable Decency, that he may conclude Christianity to be the Practice of the Refusers of the New Oaths, as well as Conscience to be their Guide.

I shall not pursue him in any other manner than the subject in controversie and his Discourse shall lead me to, and his Arguments deserve; for the Design of these Papers is, not contumeliously or with bitter reflexions to provoke or exasperate any person or party to a scurrilous Reply; but fairly to debate that momentous point of the Oaths wherein not a few persons are very deeply concerned.

However plausible his Arguments about the Oaths may seem to an unwary Reader, yet on a serious and strict Review, most of the Allegations will be as transparent as the Lawnsleeves, to whom they are directed; and will be found to want a more close

and solid substance to terminate the enquiry and satisfie the conscience of a considerate Refuser.

Page 2. The Authour saith, *That he will not judge what Reasons of dissatisfaction some of his Superiors may have.* Perchance his Inferiors also may have the same Reasons to plead for themselves. It is obvious from those words to infer, that he is not certain of that point for which he writes, but may be under mistakes, because he knows not all the Reasons which may be alleged in contradiction of his Sentiments.

I shall wave those strong and numerous Arguments which are taken from the matter of the old Oaths of Allegiance and Supremacy, wherein we have solemnly renounc'd and abjured the Popish principles of deposing Princes, and absolving Subjects from legal Oaths; and passing by other various and dreadfull Considerations, which forcibly dissuade from taking the new Oaths; I shall confine my self to an impartial Examination of what the *Letter to a Bishop* allegeth, and by fair and plain Answers make it appear that his Reasons are not sufficient to determin the Judgment, to satisfie and secure the Conscience; but that the Gordian knot of the old Oaths remains as yet undissolved.

There are two things proposed by our Authour, by the proof whereof he hopes to remove all doubts and scruples. The first is, *That the Oaths of Supremacy and Allegiance to King James do cease to oblige us.* The second, *That we may lawfully transfer the Oaths on K. W. and Q. M.* On the full proof of these the truth, and the stress of the Cause depends; and, when they are fairly proved, they may be inducements to comply. But notwithstanding what he hath artificially and smoothly attempted by specious insinuations, the scruples remain unsatisfied, the light is as dimm as it was before, and we cannot induce our judgments to comply with what the understanding doth not perceive; but whether the failure is in our faculties, that like vicious organs are indisposed, or in the arguments, which like delusive objects exhibit false representations, is now to be considered.

Page 3. The foundation that he lays to prove his first point is, *That Oaths cease to bind when the Government of that Person to whom they are taken is at an end.* This is an ill foundation, and there is no hopes that a firm building can be erected on such a basis. 'Tis the only thing he desires may be granted to him, in order to ascertain his Cause and establish his Argument. I would fain be obliging, and

and grant him what he craves, since 'tis but one thing civilly desired, could I be just to my self, and a friend to truth by such a complacency. In this *postulatum* there is both sophistry and falsehood, and therefore I cannot but deny it. It is craftily put, but it is not generally true. He was mistaken about it, when he thought, *none would deny it*; and that he is mistaken, is plain to him that reads the old Oaths; for therein we swore not only Faith and Allegiance to the King, but by our Oath we recognized his Right also; for in the Oath we declared him to be our *Rightfull King*; and this we testified *in our Consciences* and *before God*. Now, I think, none will deny, though an actual exercise of the Government may cease, yet then and there the Right may continue: a possession may be in one, and the right in another; or else what will become of the distinction *de jure* and *de facto*, *in deed* and *in right*. I would also willingly know, whether the Oaths to the Right of King *Charles the First*, did cease when he ceased to govern? And, I think, none will deny, but that his actual Government ceased a considerable time before he was murthered. Neither is it impertinent to demand, how the years of the Reign of *Charles the Second* are computed? from the years 1648. or 1660? To humane appearance his Government seemed to be at an end, as much as King *James's* at present, and something more, if you put *Ireland* and *Scotland* into the balance. Can he be so hardy as to say, that our Oaths then ceased, because 'twas thought his Government was then at an end? and, was his Government at an end when he continued to reign? and, was he not said to reign, because his right continued, though he was out of possession, and could not actually exercise it any more in *England* than King *James* at present doth?

When our Author saith, *The Government is at an end*, he speaks with relation to King *James*, as his following words do manifest, and without such a reference his supposition would have been as impertinent as 'tis now notoriously false. By, *an end*, doth he mean totally, perpetually and irreversibly so? is he infallibly sure of this? if not, how can he be certain, that the Oath is at an end? is King *James's* Government totally at an end? and, doth he cease to be a King in *Ireland*? if it is said, *Ireland* affects not us in *England*, let it be remembred, that we have recognized him in the Oath to be *rightfull and lawfull King and supreme Governour in all his Dominions and Countries*; and *Ireland* was then certainly reckoned.

Rated in that number when we swore. It seems then by this Author, that if one who had formerly taken the Oath should be in *Ireland*, his Oath would not cease to bind, because King *James's* Government is not there at an end. According to this doctrine the Oath may be split, and commoditously said to bind, or not to bind, according to the diversity of Climates, and that the Latitude of the Conscience is to be measured by the Elevation of the Pole, and according to the Variation of the Longitude.

To this Consideration I shall not here improperly add one more, about the New Oath, which (as it must be granted) was made to *K. W.* and *Q. M.* as King and Queen; and they are to be look'd on in the Oath to be King and Queen, as the Convention hath declared them to be; and that is of *England*, *France* and *Ireland*; now I would be inform'd, what sort of King and Queen of *Ireland*, *W.* and *M.* are, since according to our Author they are neither *de jure* nor *de facto*. Not this way, because King *James* doth not cease to be King *de facto*; if *de jure*, then for the same reason, that they are so in *Ireland*, they must be so in *England* too, which yet the Convention abhor'd to swear to. If the Right is in them, why should any scruple to recognize it by Oath? If not, where is the Right lodged? Is the Kingly right either voted or disputed out of the World? If it remains in King *James*, then the inference should be, *Render to all their due*, and seek not to deprive him of that which is his right. The Kingly right must be in *James*, or *William and Mary*, or in the People, or is altogether ceased: and 'tis worth a man's knowing what is become of it, that we might doe right to every one, and no wrong to our own Consciences.

Whereas 'tis said, that, *The Oath ceaseth to bind, when the Government of the Person to whom we have sworn is at an end*; I answ're farther, That a temporary cessation of a Government (and no more can be certainly meant as yet) doth not void the full obligation of the Oath, that is absolute. For though the variety of circumstances, and the necessity of affairs, and the impossibility of some performances, may for the present suspend the actual exercise of some duties, which in other circumstances the Oath might require, yet they do not totally null the obligation, when 'tis justly required, and can be truly and honestly paid; the Conscience is still bound, though the particular acts *pro hic & nunc* are forborn, and we may safely say with the Moralists, that the Oath binds *semper*,

semper, thought not *ad semper*; always, but not at every time. From hence, and from our Author's Position, we may undeniably infer, That if the Government should rever, (and who can tell what will be, or shall come to pass) there twas not at an end; and if not at an end, then the Oath doth no cease to bind; and what satisfaction can any one give me, if I should be eventually, and certainly forswn?

Lastly, His desired Principle is not grantable, but 'tis denied as false, and derested as impious; for, where an Oath is made to divers persons distinctly, and successively, as the Oaths of Allegiance and Supremacy are to the King, his Heirs and lawfull Successors, by the Oath I am as firmly bound (respect being had to the time) to these as to him. What consequence then can there be? what shew of reason to infer, that because the Government of King James (taken in his own sense, whatever it be) is *at an end*, therefore the Oath doth cease to bind to his Heirs and lawfull Successors? or thus, because King James ceaseth to be a King, I will be perjured to others; he is fallen from the Crown, and I will renounce my Oath, my Truth, my Sincerity, and my Conscience, all which I pledg'd and plighted when I swore; and the words of the Oath will declare what, and how I have sworne. *It is to be observed, that this is the only argument he uses to prove that the Oath is void.*

Upon this hopefull basis we may conclude, what a noble Pyramid will be erected to entomb a living King, and the Consciences of his Subjects, and to bury both out of remembrance; but should I examine by a larger disquisition each particular in his Building, his Edifice, like the Pyramids, would dwindle into an imperceptible extremity.

His first advance is to give us several instances (the same, which are to be found in a certain Book, condemn'd by the Decree of the * *Archam-*

ber of the University of Oxon 1683.) whereby the Government of a particular person may cease, *without any fault of his own*, and which if it could have been prov'd of King James, some of his Enemies would have thought it a much better instance than all the rest.

2. When the Person will govern no longer, and voluntarily deserts the Government.

3. When he is conquer'd, and is absolutely subdu'd, *without any fault of his own*.

These two last ways, and all the rest, as he calls them, and by his disjunctive (or) makes no more, as is evident to him that reads

the third Page of the Letter, and yet presently divides them into three, and omits the popular way of protection, which he had mention'd before. if the proof of one of these three had been sufficient to satisfy all honest men, as he thinks, was it not to think all honest men unreasonable, in his work superfluous, to undertake the proof of more? But how all these ways can be applied to King James, I think it a very difficult task to prove either to honest, or dishonest men, though he may not think it so; and for this very reason I judge it no easie attempt, because these ways contain, and evidently exhibit such things, as the unlucky men of a disputing Age call Contradictions; for (except he flies for refuge to the dispute of mixt actions in Morality) voluntarily and involuntarily are contradictory terms; and if it be proved that he was conquer'd, and for'd away involuntarily, it will not easily be apprehended how he Abdicated; and (pag. 7.) he says, *That the Government was subverted in the Parliament after Monmouth's Rebellion*: And I am of opinion with him, that if the Government was subverted, the constitution was at an end (in his own words) except he will be so critical, as to say, that the Government may be subverted, and yet not at an end, which would be destructive both to his argument, and his method of arguing; and yet (pag. 14.) he affirms, *that the King's voluntary withdrawing was a receding fully from his Government*; and (pag. 21.) *the late King fell perfectly bere from all Sovereignty, by deserting the Government*; whereas (pag. 22.) he faith, *the late King did lose his Kingdom*; and (pag. 4.) *the late King ceas'd to govern as King of England a good while before the Prince of Orange landed here*.

Now I would willingly know how the Government was at an end, when the King did not cease to Govern: or if it was at an end in Octob. 1685. how came it to an end by the King's leaving his Kingdom, when twas at an end above three years before? Is not this to kill a dead man, and to repeat, and re-act, what was never said, or done before? Though, by the way, if the Writer of the Letter had respected Truth as much as his Cause, he might have opportunely, and easily, without the racking of his brains, distinguish't between withdrawing out of the Kingdom, and receding from the Government: for though King James quitted the Kingdom, his Letters, Declarations, and the manifold Post-facts evidently demonstrate, that he did not voluntarily quit the Government, except the Author will say, that he knew the King's mind better

better than the King himself did, or could ; to which our Author seems to pretend, by presuming to know some of the King's Intrigues upon his return, which the King never discover'd to him.

I will add one Remark more, That whatever deference of honour he would be thought to pay to the Wisdom of the Nation met in the *Convention*, or however justly severe against the saucy Author of the *Dissenter's Cafe*, for want of Manners, he seems to fall under the same condemnation, by attempting to prove a *Conquest*, the thoughts whereof the Prince of Orange disclaim'd, as *wicked*, in his Declaration ; and the *Convention*, waving all pretences of a *Conquest*, vacated the Throne on the account of Abdication : How dates he then to say 'twas a *Conquest*, when the *Convention* voted it an *Abdication* ; but if *Conquest* and *Abdication* be the same vacating, I cannot ken the subtilty of our Writer to distinguish them in the foundation and process of his discourse.

Whoever shall impartially weigh, and compare these things together, will think it as improper, as inconsistent, to apply these contradictory ways to the case of King *James* : If then his general lump proves naught, 'tis to be doubted, the Particulars will not be found on tryal very found ; nor that to be saleable in the Retail, which is not vendible in the Gross.

But before I undertake the Discussion of any one of these particulars, I crave leave to tell the Reader, and thereby to obviate all unjust Censures, that my design herein is not to affront the present Powers, nor to justify any Male-administration, nor apologize for any Violations of the Subject's Rights, nor excuse any unjust Prosecutions, or illegal Proceedings. This would be a Theme for a Sycophant, as Fordid and as gross as the attempt would be vile and barbarous to trample on crowned Heads, to blacken all the Royal actions, and aggravate all their humane failures into monstrous Crimes, and unpardonable Errors; whatever some Men in their great Wisdoms may think, the wisest of Men hath taught us, *Not to curse the King in the Bed-chamber*.

Few there are who consider the anxious cares, the vexatious solicitudes, the numerous troubles, and the unaccountable miseries that seize the Crown, and continually haunt the Throne. It may be said of most Diadems, what Pope *Adrian* the Sixth said of himself, "That it was a miserable thing to be a Pope, because he could not do what good he would. What base ends and projects do busie and designing Courtiers, under fair pretences, suggest to Kings,

and with reported Clamours, and specious Allegations, insinuate into the sacred Breasts of easie Princes most flagitious Methods to accomplish their wicked designs.

If all publick Acts and Counsels were sent home to their proper Authors, the King's share would be found less than the proportion of many others ; and if every one was to bear their own burthen, the King might find ease, whilst others sink under their weight ; 'tis neither common Charity nor Justice to load the King with all the corruptions of Courts, and the miscarriages in his Officers. If such proceedings were approveable, how many Grandees would be rendered altogether mute, when they should be required to answer for all the irregularities of Tenants, that should be committed in their Families and Lordships. Let the Nobles apply the instant case, and perhaps they may find a great parity of reason to pity and indulge a King , wherein they themselves may stand in need of Mercy.

It ought to be consider'd, that scarce any illegal courses can be introduc'd among us without the concurrence of the Subjects ; the unjustifiable Commands of a King , attended even with frowns and menaces, will prove fruitless and vain, without the instrumental compliance of sneaking Inferiors to actuate them, who by their dastardly submission may prepare a disingenuous method to ruine their own Posterity, if not themselves, in a turn of affairs, and change of Governors, and may be called to a severe account in a future Reign, though they escape a just prosecution in the present ; the Injunctions of a King may be unjust, but can injure none, except the fellow Subjects put them in execution, which may prove as fatal to themselves, as injurious to others ; and on that the Maxim in our Law, and the Practice in the Government is founded, *That the King can do no wrong.*

There was scarce any thing attempted by King James, but there were specious pretences of Law alledged to justify and maintain it ; and many, whose Office it was (if not their Oath also) rightly to inform the King , and to do Justice between Him and his People, who either voted for its Lawfulness, or acted the thing. Were there not a Lord Chancellor, and a Lord Chief Justice in the Ecclesiastical Commission ? Were there not two Judges employed in ejecting the President, Fellows, and Demies of *Magdalen-Colledge* ? Did not many of the Judges give their Opinion for Law for executing deserting Soldiers in time of Peace, and for the Suspending and Dispensing Power ?

Deplo-

Deplorable is the state of Kings, if they must be dethroned, because their Judges are not so wise, nor so honest as they ought to be; when by that Law their Opinions, and Determinations, and Constructions of the Law must go for Law, and yet it must be unlawfull for Kings to follow their Judgments, and execute their Decrees and Sentences; and to act contrary to them, is either a breach of the Law, or an undue enlargement, or diminution of the Prerogative, or an encroachment on the People's Rights: How unhappily intangled are those Princes, who fall into such intricate Labyrinths, that they must necessarily offend in whatsoever they are directed, or inclined to chuse: 'Tis not their Province to understand all the difficulties of the Law, nor the exact qualification of such whom they appoint to be Judges; they see with other mens Eyes, and approve by other mens Commendations. Now if those that are thus appointed undertake the employment, when they know the Law doth incapacitate them, let them suffer for this insolence and presumption; if they know not the Law, let their insufficiency hasten their chastisement and removal for the admonition of future generations.

If it be objected, that King *James* knew some incapable, whom he preferred to Employments: It may be replied, 1. That the actual exercise of the Office by such, and not the nomination of them to it, is the breach of the Law. 2. That the Judges, whose Office it was to interpret the Law, actually concurr'd in the confirmation of them, and in the actual exercise of the Office by them, were joyned in Commissions with them, acted with them, and were treated as legal Judges in their proceedings; which, 3dly, proves, That not the devices of the King, who can do no wrong, but the acting of the Subjects properly, and immediately deprave the Government; which Considerations, in some measure, will invalidate his first Proposition, which is now to be discuss'd.

1. *That the Oaths to King James, as King, oblige no longer, nor further, than he continued to be King, i. e. to govern as King of England; and that he ceas'd to govern as King of England a good while before the Prince of Orange Landed here; which was, as he says, pag. 7. in October, after Monmouth's Rebellion, when the King by resolving to continue some Papish Officers, altered the English Constitution, and made a complete subversion of the legal Government.* Lo here an excellent rope of Sand to bind a loose Conscience; a most curious receipt, if well improved, to ease crown'd Heads of the burthen

of their Diadems, and to gratifie all ambitious pretenders, if they can prove but successfull ; a doctrine if well confirm'd, that deserves the best preserment ; but chiefly a most seasonable Caveat to all regnant Princes to beware of Popish Officers, and of perverting one single Law, which, besides other direfull invisible effects, by this Author's argument, destroys a whole Government, and dethrones a King for ever, and may be as terrible to any other, as to a rightfull Prince !

I think our Author will not say that King *James* broke all the Laws of the Land ; and at present I will not dispute with him, but suppose that he brake some of them ; though to establish this supposition, and thereby make room for his Inferences, he should have evinc'd, that the Laws against Recusants and Dissenters did equally bind the King not to nominate such to Offices and Employments civil or military, as it did bind them not to exercise those Employments ; the Laws were enacted against those that were incapacitated, not against those that should confer the places of Employment on them ; it would be extremely rigorous for a Patron to lose the perpetuity of an Advowson, because his Clerk is a Papist ; or a Corporation their Charter, because the Town-Clerk is a Recusant, or Dissenter : Doth every Collonel forfeit his Freehold Estate if he nominates an unqualified person to an inferior Office ? The Law provides a penalty for the Offendor, but that can be no offence which the Law hath not forbidden : It had been honestly done by the Author of the Letter, if he had prov'd,

1. That the breach of some Laws completely subverts the whole Government, and unkings the supreme Governor ; and that every act of injustice voids the Magistracy : It had been a notable Exploit, if he had prov'd the same of our National Laws, which Saint *James* speaks of the Divine, *That he who offends in one, is guilty of all* : If so, Lord have mercy on the generality of this Nation.

2. He should have shown what those particular Laws were, produced the very particular proviso's, and branches of the Statutes, that were broken by King *James*, wherein the Kings of *England* have bound themselves, their Heirs and Successors, under a forfeiture of the Crown, if they break this or that Law, or preserr'd persons who were not qualified.

3. He should have prov'd plainly and clearly, that the Oaths were taken on such a condition, and with such a reserve, that they did bind no longer than the King did punctually and exactly observe.

serve all the Laws, and that the Oaths ought to be, and have been constantly thus understood.

For want of these proofs on this Head of discourse, I conclude, that by this Argument it doth not appear, that the Oaths do cease to bind ; To say, that *the King would govern no longer*, is an Assertion that may please or delude a credulous person, who will not be scrupulous, because he resolves to comply, but will never be swallowed by him who is govern'd by sincere Truths, not bold Assverations. " Perchance some may understand hereby, that " King *James* totally abandoned, and willingly quitted the Go- " vernment, and that he never intended to resume it actually a- " gain, nor would, if he might and could, return to govern again. This is such a bare fac'd errant contradiction to common sense, that it would be little less than a shamefull attempt to refute such a notorious falsehood ; and to say, that he subverted all Laws, be- cause he violated some of them ; and that the Violation of a few, or of one Penal Law, presently dissolves the whole constitution of Government, is such a gross inconsequence, that if the nature of the thing would bear it, it might be felt, as the *Egyptian* darkness was. If it be a true consequence, I know not, whenever we had a Government, when all our Laws were duly observed, and, I believe, never shall ; I am sure they are not at present : And, will our Author say, we are under a Dissolution, when his Title-page calls it a *Settlement*? but whether a Settlement in our legal Posses- sions, or a Settlement out of them, sad experience, I fear, will re- solve too many.

Kings may cease to be Regular Governors, and yet continue Regnant Kings still ; the Government, and the Right to govern may remain, when the Administration in some particulars is found to be illegal : this the Author frequently thought, when he fre- quently, according to the *English Liturgy*, prayed for King *James* after October, Anno 1685. That the King may legally employ Pa- pists as inferior Servants, or as common Soldiers, I think, none can legally deny ; That Popish Officers should not be employed, was the intent of the Law ; but that the King would cease to be, when he should resolve to continue such (for their fidelity to, and cou- rage for the King) as Commission'd Officers, is an effect, that, I believe, the Law-makers were not sagacious enough to foresee, nor thoughtfull enough to dream of : If King *James* by granting such Commissions, and thereby dispensing with one Law, did forfeit the Governor-

Government, how came it to pass that King Charles the Second continued the Government, when he granted a *toleration* to the whole Kingdom? and, is it not intolerable partiality, to be so severe against a King for dispensing with the Oath, when so many Protestant Officers, and the generality of the Kingdom, dispensed with themselves, by omitting to swear Allegiance, which the Law required of them?

And is it express'd in the Statute, or can the construction of it be? that the King dispossesseth himself of his Kingdom, when he grants such preterlegal Commissions: but whatever malignity there is in such Grants, this is not the very unkinging Crime, as our Author states the point; for then King James would have ceased to govern when he granted those Commissions, which was before *Monmouth's* Rebellion. But the fatal demerit, and the complete subversion is founded on his *Resolution to stand by the Grants of such Commissions*. So that if he had only granted them, but not resolved to continue them, he had not uncrowned himself. By the same sort of Logick one might argue, that the unlawfulness of the New Oath consists not in the taking of it; but in the resolution to stand to it, and keep it. I wish we were not more likely to suffer for the former Oath at present, than he is for the latter.

I cannot but wonder at our Author's design in enumerating the severall breaches of Law, (pag. 11.) as if his whole Government had been one intire opposition to all Laws, [inferring according to his usual practice, a general from a few particulars] which breaches happened after the dismission of the Parliament in 1685. to what purpose, I pray you, when the subversion was completed before; except by a new-found rule in policy, a subversion can be more than complete.

But what is wanted in reason, shall be supplied and supported by one single authority; to which end the old Lawyer *Bracton* is cited in these words, *Non est rex, ubi dominatur voluntas, & non lex.* And (pag. 12.) the Author hath another Citation, *Nec nomen regis in eo constabit.* An easie and happy way of arguing it would certainly be, if every good expression of an old Author could be converted into a good reason; is not this to argue from merit to reality, and to conclude every one to be no more than he truly deserves? What may not one continue a King, Judge, or Subject, though he ceaseth to be a good and a just one? Doth every man cease to be a man, who doth not govern himself in all things, according

ording to reason? or, is every living Traitor executed, that deserves to be hanged?

Let us beware of such argumentations, for fear we should deprive our selves of what we do not deserve to possess, and deprive our selves of all our legal rights; because we have not made the Law the rule of our obedience, and the measure of our submission. The Subjects indeed may forfeit their rights, for the Law and Practice hath determined so, though some may think it intolerable, it should be so, because their crimes and misdemeanours are really intolerable.

Whatever gloss the Author of the Letter put on *Bracton*, his meaning cannot be, that the King loseth his Authority by an arbitrary illegal act, for these are his express words in the close of the same Chapter; " *Si autem ab eo* (sc. *Rego*) *peratur* (*cum breve non currat contra ipsum*) *locus erit supplicationi*, *quod factum suum corrigat & emendet*; *quod quidem si non fecerit*, *satis ei ad paenam*, *quod Dominum expectet ultorem*; *nemo enim de factis suis presumat disputare*, *multo fortius contra factum suum venire*. The same *Bracton* faith of the King; " *Omnis quidem sub eo*, & *ipse sub nullo*, *nisi tantum sub Deo*. He addeth also, " *Ipse autem Rex non debet esse sub homine, sed sub Deo, & sub Lege*, i. e. under the direction of the Law, [for no other sense the words can bear] and only accountable to God, but not to man, who hath no power nor superiority over the King, as *Bracton* there argueth. But if our Author thinks that every sentence of *Bracton* is good Law and good Divinity, let him favour the World with a Comment on these words in the same Chapter of *Bracton*, *Virgo Maria, mater Domini, singulare privilegio supra legem fuit.*

We know, Depositions have not been impracticable in this Land, but a Forfeiture of the Crown we think (by our Author's leave) to be very monstrous here ; and if rarity and deformity make Monsters, the Author's assertion will be a very ugly one , and no way reconcileable to the Oath of Supremacy. Who is sufficient and capable by the constitution of our Government to determine the cause and merit of a Forfeiture ? Who shall erect the Court to examine the matter of fact , and to pass sentence on the allegations , but such diabolical Monsters as erected an *High-Court* to murder King *Charles the First* ? To whom must the Forfeiture be made , and who shall take it ? If the King be Supreme, and we have sworn he is so, can there be a Superior to the Supreme ? and,

where must the *Dernier resort* be in our Constitution, which must be acknowledged in all Governments, beyond which there lies no Appeal. The Crown of *England* is declared by the Laws to be Imperial, and the Statute of *Præmunire*, 16 Rich. 2. 5. expressly saith, that it is immediately subject to God, and none other. If you'll say, he hath forfeited the Supremacy, this is a begging of the question, and the foresaid demands will return still. Suppose a Rabble or a Consult should vote a Forfeiture, and the King should gain-say it, what effect can the sentence have? If you fly to force and arms, this the Law utterly disclaims; and many of the chiefest Subjects have declared, that it is unlawfull to take up arms against the King, upon any pretence whatever. And the Statute 12 Car. 2. 12. hath declared, *That by the undoubted fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together in Parliament, nor the People collectively or representatively, nor any other person whatsoever, ever had, hath, or ought to have any coercive power over the persons of the Kings of this Realm*: How this agrees with the late transactions, every one can tell without much labour to inform him.

Where a forfeiture is supposed, there the King is accountable; but how he can be supreme, and over all, and all judicial proceedings issue forth in his name, and by his power, and yet be accountable to subjects, who have no power over him, who have sworn allegiance to, and supremacy in him, is to me unaccountable, and, in regard of our Laws, to all men invisible: Mr. *Prinne's* critical distinction would here do good service to our Author, who makes the Parliament the supreme power, and the King the supreme Governor; but, hath the King no negative voice? can he govern supremely without a supreme power to govern by? and whatever power he pretended then to be in the Parliament, yet the fore-quoted Statute saith, that, *by the fundamental Laws of this Land, the Parliament hath no coercive power over the King*. And another Statute in the same King's reign hath declared the *Militia* to be solely in the King. Where can there be a supreme power, that hath not a coercive power? Let the point of forfeiture be as plainly proved from our constitutions, and let our Author tell us in what Statute Forfeiture is to be found; as we can, that the King is Supreme in all causes, and over all persons, and unaccountable, and subject to none but God; and then 'twill appear that he hath omitted something which he ought to have performed. But to call

call things by what names he pleases, and then to give what sense he pleases to those names, is not enough to satisfie inquisitive honest men.

He who supposeth and would prove a forfeiture, must infer and acknowledge the excellent and usefull doctrine of deposition, which, I believe, our Author hath renounced more than once or twice; for, I believe, he hath taken the old Oaths, and subscribed to the Doctrine of the Church of *England* in the *Articles* and *Homilies* more than thrice. For if a forfeiture be voted, and a King will not submit thereto, how can the forfeiture take place, except a deposition be enforc'd? and to what purpose is a forfeiture, except a deposition doth ensue?

To this our Author subjoins a wild, uncharitable, and unaccountable supposition, and then makes a demand thereon; *If a King should impose taxes by his sole authority, and levy them by borrowed French Dragoons, should annul our laws, rights and properties, and should require obedience without reserve, by what names should such practices be called?* I answer, unjust, tyrannical, illegal practices; such unkingly violences would declare a wicked and merciless temper of mind, but would not properly null the Laws, which were not made, nor can be repealed by his single act; their obligation and sanction would continue, though they were grossly invaded and violated for a while. But if a King should attempt to alter the whole frame of Government, and make his free-born subjects bond-slaves, *Must patience be the onely business in such a season?* and, can a loyal heart either with honesty make, or with patience yield to such vile and indecent surmises? Did our Author really believe that King *James* intended such things? if not, why doth he suppose them? if he does, was it not a strain beyond episcopal rhetorick for our Author in his *Addresses* and *Petition* to style King *James* *his most excellent and gracious Majesty* after the cessation of his Government by male-administration, and not many months before his departure? if such practices import grace and excellency, may the invention of the complement be the Author's honour, of which, I believe, none will bereave him, and to which at present I'll make no return.

But granting what is disingenuous to suppose, if such practices should ever happen, which God avert from this Nation, the innocent and most Christian remedy which I know of, and which the Scripture allows, is, with patience to submit to that which legally

I cannot prevent nor remove. The Law is our Director, which says, *It is not lawfull to take up arms against the King on any pretence*; and submission is our refuge: Resistance by force of arms is not our Counsellor or Sanctuary, the Law pronounces it unjust to bear arms offensive or defensive against the King, and Christianity dooms it sinfull; except we can plead one Crime to be a curse for another, and that the best remedy to preserve some Laws is, to break many more, that are more necessary to the safety and ends of Government.

I believe there is scarce any one but will assert, that some inconveniences of an unjust Government are far more eligible and tolerable than Rebellion with all its deplorable attendants, effects and consequents: if we compare this years war and changes with the last years violations and oppressions, I believe, some may say, we have bought a very dear bargain, when some must sell their estates to preserve their properties, exchange their liberty for a prison, possessions for ejectments, and when the Tradesmen are ruined in hopes to increase the trade of the Nation.

The two main hinges and fundamental supports of our Government are said to be, Legislation, and Administration, both which our Author says were subverted by King James, and both which shall now be considered.

The legislative power is in King, Lords spiritual and temporal, and the Commons assembled in Parliament. The King is the Lord paramount, principal and supreme in that power, therefore the Laws are called the King's Laws, and the form of many is, that, *The Commons pray the King, that it be enacted, and it is enacted by the King; the Lords and Commons beseech the King's Majesty*. Now though the Laws be made by the advice and assent of the Lords and Commons, yet they are said to be enacted by the King's Majesty, whose royal *le veult* gives life, vigor and force to the petitions and draughts of the Lords and Commons, which before were but as dumb, formless and dead letters. The Lords and Commons are subordinate and ministerial in that power, being summoned and dissolved at the King's pleasure and by his rightfull power, all their votes pass into laws by his impression and ratification; without which, all their debates and resolves can acquire no higher title nor stronger obligations than that of Counsels: Now if *le Roy le veult* actuate the Parliaments votes, and it is necessary (as our Author says) to make them to pass into Laws, then it will necessarily follow,

low, that without the King's consent no Law can be legally enacted; and to make Laws without and against the King, is, to break off Page 5.
one of the binges of our Government, as our Author speaks; on which grounds it may be modestly and inoffensively enquired, whether the present settlement of the Crown by the Convention be a Law or no? If a Law, then *le Roy le veult* is not necessary to a Law, and so, according to our Author's principle, the Convention hath subverted the Government, by assuming the whole legislative power, which by the Law, as we grant, belongs not solely to them, and thereby have forfeited their right, and the right of the people: If no Law, why then is submission required as to a Law, under severe penalties? where there is no Law, there can be no obligation; and is it not hard and unreasonable to punish for that which no Law requires to observe?

Our Author farther saith, *That the three Estates are necessary to make a Law*, wherein, I think, he is mistaken; for though Lords spiritual and temporal are of right to be summon'd to Parliament, yet if either Estate be legally summon'd, and refuse to appear personally, or by proxy, the act of the other Estate in the house of Lords shall be reputed as valid as if both appeared; and this appears by ancient practice; for though they be two Estates, yet they make but one House of Lords, which is determined by plurality of voices, whether Spiritual or Temporal; if the majority of suffrages of each Estate was necessary to every act of that House, the Statute of *Mortmain*, I believe, had not pass'd in the days of *Edw. 1.* nor the Act to take away Bishops voices in Parliament in the reign of *Charles 1.* their concurrence then is not necessary to the doing of that which without them can be sufficiently done; what their presence cannot legally prevent, their voluntary absence cannot null. An house of Lords is necessary to the enacting of a Law, but the presence of both Estates is not necessary to make that House, the majority of the present Estate conclude the absent also, and the reason is, because both the Estates sit in the House in respect of their temporal Baronies, which are of the same tenure from the Crown, though different in the manner of their descent.

We are told (pag. 5.) *That the Essence of a King of England is, that he is one sitting on the Throne, and governing by the known Laws of the Land.* From whence I infer, First, That the Coronation is not needfull, because all that may be without this; for what is

unnecessary, is no part of an essence, as some old Logicians have told us: and yet with respect to his definition, there can be no difference assigned between Protector *Cromwell* and some regnant Kings, but Coronation onely. If it be said, that *Cromwell* governed not according to the Laws, yet the definition will agree to any Usurper that doth. If it be replied, that he cannot govern according to Law that usurps contrary to Law, then 'twill unavoidably follow, that he who hath the Essence of a King, must have a legal Right to govern according to Laws, and what then will become of a great part of our Author's Scheme. Secondly, Others may infer from hence, that then King *Charles* the First, in his Imprisonment, and King *Charles* the Second, in his Banishment, were no Kings, because they did not sit on the Throne, and govern by the Laws of *England*. Thirdly, I infer, That the *known Laws of the Land* must be such Laws as are known to the King, or else he cannot govern by them: but how can he know many of them, but by the information of his Counsel, and the interpretation of his Judges, wherein, if they happen to mistake, must he unhappily cease to be a King? or, in our Author's language, *lose the Essence of a King?*

The Essence of a King of *England* I take to be, That he is a rightfull supreme Governour; a regular King I take to be one that governs according to Law; and a bad King, to be one that perverts and violates the Laws; now a bad King, by a violation of the Laws, and an invasion of the Subjects rights, no more ceaseth to be a King, than a bad Landlord ceaseth to be a Landlord by the invasion of some of his Tenants rights and customs; or a disobedient Subject ceaseth to be a Subject; for if his disobedience makes him no Subject, how many have lost the rights of Subjects, and how can they reasonably suffer by the Power to which they are not subject.

Certainly our Author did not want Skill nor Learning to distinguish between the Power, and the abuse of it; between a Governor, and his ill administration; between a King, and his irregularities. Should it be mered to many of us with the same measure, we should be forc'd to quit that Kingdom, which King *James* is said to have Abdicated. But confused Arguments are most suitable and reasonable for times of confusion.

The only Argument which he produces to prove, that King *James* subverted the Legislative Power, one of the Fundamentals of

of our Government; is, That he to all intents and purposes assumed the Page 6.
Legislative Power to himself; and this he did, because he dispens'd with some few Laws, (one, according to our Author, was enough to dissolve the Government,) the consequence whereof he proves thus. Because *no Law could do more than the Dispensing Power did*. Page 7.

All this is of a third, and so finely spun, that it will scarcely endure the gentle touch of a tender Examination; a small puff will blow all this into its primitive nothing; in all which he doth no more than stoutly affirm and suppose, what he should truly prove, *viz.*

1. That the breach of a Law is the repeal of a Law. 2. That the dispensing with a few, or but one Law, destroys the whole Legislative Power, and the fundamental constitution thereof. Now if the Dispensing Power did really and truly (which it did not) null the Laws to all intents and purposes, it did but reduce us to the same

condition, wherein we were before the making of those Laws; and certainly we had then a Government, a Legislative Constitution, as extensive and authoritative as now we pretend to. 3. That King James by his Dispensing Power, and Suspending Power, did intend to Repeal those Laws; and that those that reaped the benefit of those Indulgences, did thereby believe and take them as repealed; for 'tis very difficult to believe, that such a publick act should have such a general effect without the intention of the dispenser, or acception of the dispensed; especially since 'twas so generally known, what Closerings, and Regulations of Corporations, with other curious and precious Arts, were made use of to compas such a Parliament, as would repeal what the King had only suspended and dispens'd with, and ratifie all his Indulgences, by their solemn Act; for if it had been thought, that the King could have perfected a Repeal without a Parliament, to what purpose were all those industrious artifices, superfine politicks, and superlative fetches to procure a complying Parliament, without which, 'twas concluded, the design would be imperfet. 4. He should have proved, that the assuming of more Power by the King, did not only lessen, but totally destroy all that he had: this is a pretty method of Subtraction by the art of Multiplication, of losing all by gaining more: The Courts at *Westminster* do not presently cease to be, when the persons in Authority there assume more Power than of right belongs to them.

He farther saith, That the Kingly Power was subverted in the subversion of the Government, and this subverted by a dispensing with.

with a Law. What is the Kingly Power totally subverted, when it conquereth arbitrary, and is enlarg'd? or do all the Royal Rights fail, when some of the Laws relating to the Subject are perverted? by what Law or Reason can this be proved? and was our Government completely subverted by the Dispensations, when all the legal Courts of Justice were open; Terms, Assizes, and all sorts of proceedings observ'd; and when the Magistrates acted in their several stations and capacities, in their Courts, Gowns, Cities and Jurisdictions? or did we lose any particular Rights, because some evill doers were pardoned? or were we illegally ruind on that very account, because some were illegally preferr'd, and we undone, because some were saved from their deserved penalties? Is there such a malignant influence, such a diffusive venom in one illegal Dispensation, that it marrs all the Regalities, and inevitably dehonors the King without a possibility of Restoration? If this was known by our Author some years ago, why did he not then discover this hidden mystery, which was never heard of before, nor will ever be found, so much as in the *Original Contract* of the Demagogical King-makers? And why did our Author so frequently pray for the King, as his King, after the Subversion of the Kingly Power, and Rights of the People? and Address him with his Sovereign Titles, when he thought him to be no King; and submitted to him, as to the most rightfull, actual, supreme Power? It had been far greater sincerety and integrity to have transferr'd all these things on the next rightfull Heir, upon whom (by our Author's doctrine) all the regal Rights were devolved. But for what reason a King loseth his regal Rights, when he assumes an Arbitrary Power, I do not as yet perceive, nor can find in the *Letter to a Bishop*; the People's Rights may be subverted, when the Kingly Power remains, as well as, and something better, than, a *King be Conquer'd, and not his Kingdom.*

Hath the Constitution been totally subverted, when the Community hath invaded one or more of the Prerogatives of the Crown? if so, I doubt tis not yet patcht up again.

He tells us, that we swore to the Constitution; but what, when, and where we swore, he tells us not, and, I believe, no body remembers. He adds, we only swore to the King's Authority; but if he pleases to peruse, and reade over his Old Oath, he will find, that he swore to the King, and to defend his Person; and there he will find also, that his Oath was not factional, or conditional, but absolute,

absolute, and independent ; and there he will find no foundation for a distinction between the King's personal and politick capacity, which his last Assertion too plainly intimates.

5. He should have proved, that the King's Dispensation is as valid, and as secure, as an *Act of Parliament* ; or else how, to *all intents and purposes*, is it the making of a *Law* ? or how can he say, the *Law can do no more than the Dispensing Power* ? was the *Law* dead by the Dispensing Power, and its force totally and perpetually nulled ? why then is it now revived without an *Act of Re-vivor*, and some of the penalties thought fit to be inflicted by the judgment of some of our *Legislators* ? What is repealed by *Parliament* is certainly void, and there is no fear of suffering thereby ; and what is enacted by *Parliament* continueth its force and obligation, though 'tis not at present put into execution ; and like certain politick dilatory poisons after many days and months, proves dangerous, if not fatal : A particular dispensation doth not infer an universal dissolution ; some persons thought (as our *Forefathers*, and antient *Lawyers* did, and 'tis but what the *Convention* assumed to themselves) that the King might *omit* or dispense with the penalties of some *Laws* ; yet I never heard, that they said, the King by his sole Power might make new *Laws* : Let our Author remember, what he hath often heard, if not read publickly at the close of *Briefs*, which is yet continued, *Any Law, Statute, Act or Ordinance to the contrary notwithstanding*.

When all these Considerations are weighed, I hope others, if not our Author, may be satisfied that King *James's* Dispensations were not of that fatal consequence to the Legislative Power, nor a total dissolution of our Government, nor a subversion of the King's Power, nor our complete ruine, as he supposes them to be ; except it be said, what is most true, that the clamours about them ministred occasion, and pretences to effect all those things that have ensued since. I wish there had been no grounds, nor the same arguments to retort all upon a Revolution of a later date ; whether here, or elsewhere, too many can tell without consulting the *Oracles*.

Upon our Author's principles he, as much as in him lies, subverted the Government by making new *Laws* without the concurrence of the Legislative Power ; for he hath justified arm'd resistance, and asserted forfeiture, which is a doctrine of subversion : Are these *Laws* of our Kingdom, or not ? if not, then he insists on that

that for legal, for which there is no Law ; if they are Laws, let us know when, and by whom they were made, and where now to be found ? If King *James* nulled our Constitution by making that a Law, which was no Law, and contrary to Law ; doth not our Author, as much as in him lies, do the same ?

Page 3. Beside, if we allow his principle, it will prove too much to justify the present settlement ; for he hath told us, That if the Parliament *without the King make a Law, one hinge of the Government is broken off* ; and if it act, and sit contrary to Law, the other hinge of Government is broken also, and so the legal Government ceases. Now, according to his own arguing, *the dispensing with a Law is to all intents and purposes the making of a Law* ; and is not, 5 Eiz. I. both suspended and violated ? since the present Parliament-Members have not taken the Oath of Supremacy, as that Act requires, before they can legally sit ; and disables every one from being a Knight, Citizen, or Burges to Vote in Parliament, that takes it not, with which disability the King himself cannot dispense, as *Cook* says, (3. *Instit. cap. Simony*;) and if the King cannot, who, without an higher Supremacy, can ? And 'tis further observable from the same Statute, that what is done by such disabled persons, is made null and void ; for they shall be reputed, as if they had never been returned for Knights, Citizens, or Burgeses. Will our Author now say, that this makes the Law of none effect, and erects an arbitrary and illegal Power ? And can he say, that the Government *sub-sisteret, when 'tis destroyed*, by his own Position, and in his own Expression ?

He would seem reverent to crowned Heads by a pretended averseness to aggravate their crimes : But can King *James* be rendered more black and enormous, or his Government more monstrous than he hath represented both to be ; he hath affirm'd of them a subversion of the Government, the ruine of the Subjects, and a forfeiture of the Crown ; whereby he provokes Children and Subjects against him ; and what can be added more, but a sentence to the Block ? for which some of his Authors could have furnish'd him with as good, and as proper arguments, as they have done for a forfeiture : He spares not to particularize every thing that can be objected ; and rather than the particulars shall want either number or weight, uncharitable conjectures and groundless censures about *French Dragoons*, &c. are added to the tale.

Having thus discuss'd what our Author hath affirm'd of Legislation, I proceed,

In the second place, to consider the other fundamental of our Constitution, *viz.* Administration, and to debate whether King *James* did cease to be King, because he did not govern according to Law, as the Writer of the Letter saith, who gives a particular Catalogue of divers breaches of the Law, wherewith he chargeth King *James*.

Before he had pass'd this peremptory sentence, it might have consisted with good manners, and would have prevented an unwaried opposition, if he had considered what the Prince of *Orange* declared in the second Paragraph of his Declaration, *viz.* That King *James's* Counsellors *overturn'd* (and is not this a subversion) *the Religion, Laws and Liberties of this Realm, and subjected, not secretly only, but openly, Conscience, Liberty and Property, to arbitrary Government*: Here all is imputed to the Counsellors, and nothing to the King; in the Author's Letter all to the King, and nothing to the Evil Counsellors; and in the *additional Declaration* they are styled *the Subverters of the Laws and Religion of these Kingdoms*: But let the particulars of his List be as true as he would have them to be, is there any tolerable consequence in his arguing? Because King *James* did those illegal things, therefore he subverted the whole Constitution; except he could have proved, that the whole Constitution did consist in those particular Laws which he is said to have; and that because he did not govern by some Laws, therefore he govern'd by none at all; and because he brake some, therefore he violated all the rest. These consequences are so mighty wide, that something more than ordinary Logick is required to tack them and the premises together. It is a bold adventure to call those Laws, which King *James* brake, the Essence of our Constitution; and the Essence of a King to govern according to those numerical Laws; yet this was the task, and this should have been the proof, and without it all the rest must be inconclusive. Is not a legal King our right, and part of our Constitution? and are there not many particular Laws which respect the King, his Person, Safety, Crown and Dignity, and many other Laws which respect the Subjects? and most of the branches of *Magna Charta*, which this Author cannot in conscience say were broken by King *James*? How strange and uncouth is it then to say, the whole Constitution was subverted, when the greatest part of it remain'd untouched

and unchang'd : the *Essence* of our Constitution no more ceaseth by the breach of some Laws, than a man ceaseth to be a man, because he hath lost some of his toes, or when the Cramp hath seiz'd some of his fingers, or he hath broken a leg or an arm : neither doth an irregular King, for promoting or licensing some particular irregularities, any more cease to be a King, than a Mayor, or a Justice of Peace ceases to be such, if one keeps a disorderly Tipling-house, or the other doth not punish every Drunkard and Swearer, whom he actually knows to be such : the Office continues to be legal, though the Officer acts illegally, untill he is legally discharg'd. But *who can say unto the King, What doſt thou?* or who is impower'd by our Laws to give him his discharge and *Quietus?* and though an illegal act may render an Officer obnoxious to a legal Penalty, yet it doth not presently divest him of his legal Power and Right to the employment ; for his Power is founded on the rightfull authority of his Commission, not on the goodness of his personal Acts; from whence 'twill follow, that the Office of a King continueth, notwithstanding some illegal practises committed by him, unless an inferior Magistrate hath a firmer Title than the supreme Power hath; and if the Office of a King continues, he does not lose the *Essence* of a King; except it can be said, That one may have the true Office of a King, and not be a King.

The Author of the Letter saith, *He that doth not govern by Law, doth not govern at all.* If by the Law he understands the whole Law, or the Law in general, with what truth or prudence can any one admit the consequence? how inconsiderate, unreasonable and intemperate must that King be, who rejects all Laws, and will govern by none? It is not conceivable, that any Prince should be so extremely furious, so void of common sense and reason, as to attempt so much violence and injustice, as to violate all the Rules of Government to his own trouble and shame, and the confusion of the State, and the ruine of his People. But if by Law the Author understands some particular Laws, (which he must, if he applies it to King *James*, for none, without impudence, can say he broke all the Laws,) how notoriously false, and grossly illogical, must it be, to argue from a particular to a general? But such are our Author's confuted Methods and Assertions, by making something to be every thing, and some Laws to be all Laws.

But granting that King *James* did not govern at all, because he did govern by some particular Laws; how consistent is this principle

ple with the practice of our Author, and others of his judgment, who frequently and solemnly in the House of God, and in their Prayers called King *James* their Sovereign Lord and Governor, after all the breaches of the Law now particulariz'd by him ? Is it sincerity to own such a one to be a Governor, and yet to justifie, that he did not govern at all ?

There is one thing that our Author saith, *He had almost forgot*, Page 11. viz. King *James's* laying aside the Oaths of Allegiance and Supremacy, which he calls *an instance of the Dispensing Power, and a condemnation of the Oaths as unlawfull*. Could he have truly evinc'd, that King *James* did dispense with the Oaths in such a sense, that thereby he did to all intents and purposes release and discharge all the Takers of the Oaths from the obligation of them, that would have given more satisfaction than all the Letter beside can truly effect : But this wants proof, and had nothing to support it but a bare insinuation : A dispensing from the taking of the Oaths, is certainly no relaxation from the Oaths already taken ; though the Scrupulous are exempted, yet the Swearers are not absolved. Whatever King *James* thought of the Oaths, it doth not appear by any evidence from our Author, that the King thought the Oaths unlawfull : If he had thought so, a Prohibition had rather been his duty, than a Dispensation an act of his favour ; a Dispensation doth not necessarily suppose or infer the unlawfulness of the matter, from which we are dispens'd, any more than a permission of Conventicles infers the sinfulness of the Church-service, because the Dissenters are indemnified for being absent from it ; or that the Old Oaths are unlawfull, because the Convention hath abrogated them, and Abrogation is something more than a Dispensation. Suppose the King thought the Oaths unlawfull, doth the Error of his Judgment lay a good foundation to free us from that obligation, about which, we believe, he is very much mistaken ? and unless he had been mistaken, he would not have cancelled the obligation : And allowing this to be so, doth the discharge to the present King, on a mistake, totally exempt us from that bond of the Oaths to the Heirs and Successors, who may think otherwise of the obligation and lawfulness of the Oaths.

Whatever the King might think of some passages in the Oaths, yet certainly a great part of the Oaths belonged to the King's Ancestors in the days of old ; and the old *homagium ligatum* bound the Subject to be the King's *man of life and member* ; and this was

never thought opposite to Popery. If the King disliked that part which related to the Pope, yet he never freed any from the obligation to that obedience and fidelity which was a right belonging to the Kings of *England*, whether Protestants or Papists. If the forms of the Oaths were his complaints, certainly the Allegiance was never his grievance, unless it was, because it was no better kept. If he discharg'd his Subjects from those bonds, why doth he charge some in *England*, and hang others in *Ireland* for the breach of them? and why doth he in his Declarations require the Allegiance of his Subjects? If we suppose he thought the Oaths unlawfull, can it therefore be inferr'd, that he hath actually releas'd us from the Obligation? And supposing he hath freed some, hath he therefore freed all? And if he thought some part unlawfull, will it therefore follow, that the Swearer is freed from that part which the King thought lawfull and obligatory? or because some had the liberty not to take the Oaths, had others therefore indulgence not to keep them? because some would not swear, therefore others might forswear? This is a new sort of Logick and Divinity adapted to the Cause and the Modes of the times. Where there are divers particulars conjoynd in one Oath, that only part ceaseth to bind, whose matter is sinfull; but to as much as is lawfull, there remains an obligation to observe it punctually: He that remits part of a Bond, doth not thereby remit all; and he that lends Money to *John-a-Nokes*, does not thereby cancel all the Bonds of his solvible Debtors. To prove therefore this instance, he should fairly and justly make evident,

1. That King *James* thought all the Oath, and every part thereof, unlawfull.
2. That what he thought unlawfull, we were not bound to by the Oaths, nor by the Law of the Land to observe; so that if he had thought the Supremacy to be in the Pope, we were bound to acknowledge it so, at least not to be in the King.
3. That by his Declaration he declar'd his Judgment, and condemn'd the Oaths as unlawfull.
4. That by his Dispensation he cancell'd their Obligation, and discharg'd all from their Bonds.
5. That a remission of something in and about the Oaths to some persons, is an entire absolution of all from every thing contain'd in the Oath. If these things had been cleared, few scruples could have remained as to the obligation of the Oaths to King *James's* Person, but

but that he granted as real a Relaxation from the sworn Allegiance, as ever the noble and generous King *Ferdinand* did to the *Neapolitan*s from their Oath and Homage, when in person he told his Nobles, Gentlemen and Citizens, that because he was willing to secure their honour, and preserve them from ruine, whom he could not at present protect from the power of the *French* Forces, he freely absolved them, and gave them leave to make the best terms they could with their prevailing Adversaries.

The whole scope of this specious Plea in the Letter may be summarily reduced to this,— “ Our Oath to King *James* ceaseth, because he ceaseth to be a King; he ceaseth to be a King, because he ceased to govern by Law; he ceaseth to govern by Law, because he hath completely subverted the Government (though the Convention in the Instrument of Government say onely, he did endeavour to subvert it;) he subverted the Government, because he subverted the fundamentals of our Constitution, Legislation and Administration; and this he did, because he suspended and dispensed with some few Laws: These are the lincks to bind a King and unshakle his Subjects; these groundless and inconsequent assertions are as true, as that King *James* finished our ruine, (for so our Authour saith (pag. 7.) when the King gave Commissions to *Popish* Officers and resolved to stand to it; and that he ruin'd the Government by his dispensations; as if there were no difference between sickness, and death; a male-administration of some things, and a destruction of the whole. According to this rule he may prove the present settlement to be a dissolution, because the hereditary Crown law is altered, and that the Parliament hath subverted the Constitution, as sitting without the King’s Writ, or his Consent first had, and without taking those Oaths which the Constitution of our Government did require; and that many of the Kingdom have forfeited and lost their rights in the Constitution, because they have taken up arms against their rightfull King *James*, then in possession of the Crown; which is contrary to Law and their Declaration: To justifie which our Author saith, that King *James* ceased to be King, which very few at the Prince of *Orange*’s invasion did either believe or think of; for since his date of subversion in 1685. had we no Government? did we live in a state of Anarchy? was nothing done by King *James*’s royal Power, nor any administration of Justice in his royal Name? are all the Commissions granted since that time void? and are all the Acts of Justice.